

CO-EXISTENCE AS A STRATEGY FOR ETHNIC EMPOWERMENT
IN AMERICAN CHURCHES

A Professional Project
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Jose Salazar Movido, Jr.
June 1976

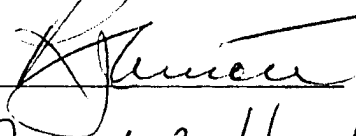
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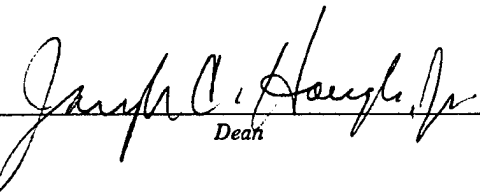
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PREFACE

About 5 years ago the call of God to the ministry prompted me to rechannel my career in law to a new direction. For 10 years I practiced law in the Philippines. Many of my clients were people of the church. Many of my opponents were also church people. The frustration in the practice of law is that one has to destroy the character and integrity of another individual in order to win one's point. For every victory a tear must be shed on the other side.

Jesus agonized during His ministry on the strict, and oftentimes vested interpretation of the law. The law of love Jesus taught was higher than all human laws. It is a law that builds, and not destroy even the opponent! As I began the practice of the ministry having been ordained deacon in 1974, I realized that the ministry is the practice of law in another sense. It is the law of God now I must deal with. I must help reinterpret these laws of God to the people of God. The human judge has been substituted by the Divine Judge.

I want to express my gratitude to God who has enabled me, with a big family of seven children, to survive four years of study; to my wife Pet who was, and is a faithful companion, typist, critic, adviser, inspiration and mother, all rolled into one. She should get the other half

of whatever accomplishments I have reached.

I cannot end this acknowledgements without making special mention of the Rev. Richard P. Edgar, then minister of Rosewood United Methodist Church in Los Angeles and now Coordinator of the Metropolitan Urban Mission of the Southern California-Arizona Annual Conference. He guided me to the School of Theology at Claremont, and I spent the greater part of my early seminary education including my unforgettable internship experiences as Director of Volunteer Services in his church. To my home church, Kamuning First United Methodist Church of Quezon City, Philippines, in whose evangelistic environment the first glimmer of light to serve the Lord through the ordained ministry was born. Despite the personal loss it bore with our departure, it backed me up with incessant prayers and all the support I needed. It walked with me through seminary and cheered my every hour of accomplishments.

I also wish to express my sincerest gratitude to the members of Echo Park United Methodist Church in Los Angeles, California where I took position as Associate Minister after my ordination in 1974. To the Rev. Burley R. Howe, senior minister of the church whose openness and helpful advices, enabled us to move together in a partnership of faith in a church in transition. He gave me a lot of directions in the firming of this thesis. Many of our

agonies and victories will be mirrored in this dissertation.

To the Filipino Caucus, a United Methodist Ministry for Filipinos in the greater Los Angeles area, where I had been privileged to share in its directions first as Coordinator in 1972, and presently as Community Developer and member of the Executive Council, I want to acknowledge my indebtedness. Special thanks go to Mr. Romeo M. Abesamis who, as Chairman of the Filipino Caucus from 1974 to the present, shared with me many strategies for Filipino direction and involvement. To the Ethnic Planning and Strategy Department of the Southern California-Arizona Annual Conference first through Dr. Elias Galvan, its first director who gave shape to our Filipino minority empowerment process, and now to Ms. Diane Moats who has given greater advocacy to our ethnic minority churches, this dissertation borrows a lot of materials.

To about twenty professors at the School of Theology at Claremont, who must become part of my life and destiny, having sat at their feet sharing both hours of glory and tragedy, I will be eternally grateful. To this kind of American process of education I owe a lot of liberation from the imprisoning walls of my prejudices, and enabling me to view another human being as God's cherished creation, no less and no higher than my own beginning.

To the whole Filipino group at Echo Park United Methodist Church whose love for us made our challenges more enjoyable as we began the ministry, I want to say thank you. To my brother-in-law Dr. Rodolfo G. Escalada, Miss Bennie L. Quilang, Mr. and Mrs. Gil Santilla who helped a lot in the proof-reading of this paper, I want to acknowledge my greatfulness.

TABLE OF CONTENTS

	Page
PREFACE	iii
Chaper	
1. INTRODUCTION	1
2. A NATION OF IMMIGRANTS A CHURCH OF IMMIGRANTS	4
3. CHANGING COMMUNITY	9
Common Problems	13
Similarities of Problems	14
The Problem of Change	15
Other Pressures on American churches	16
Church Interest	18
4. REVIEW OF MINORITY STRATEGIES IN THE PAST	19
Segregation	19
Infiltration	23
Confrontation	24
Integration	27
Compromise	29
Co-Existence or Pluralism	30
Inside and Outside Strategy	31
5. THE DILEMMA OF THE CHURCH AND RESPONSES	34
Church Decline	34
Related Causes/Effects	36

Church Response	38
Attitudes, Prejudice and Racism	39
Love and Reconciliation	41
Communication and Cultural Values	43
6. STRATEGY OF CHANGE	48
Social Changes	49
Change Agents	50
Leadership Change	51
Sympathy and Empathy	52
7. LAY AND MINISTERIAL LEADERSHIP	59
Empowering unselfish leadership	59
Subservient or Vested Interest	60
Dictatorial One-Man Leadership	60
Conflict As A Uniting Force	63
Comparative Growth	67
8. FUNCTION OF CAUCUSES AND COALITIONS	70
The Ethnic Minority Church	73
Caucus Strategies	78
Change of Strategy	80
Experiences of Ethnic Leaders	82
Opinions of American Ministers with Minority Groups	90
9. PLURALISM OR CO-EXISTENCE AS A VIABLE MODEL	94
Segregated	94
Pluralistic or Co-Existence	95

10. CONCLUSION	99
View of the Future	99
Christ Came To Change	100
Hope or Despair	101
Gains of The Minority	103
Celebration not Demonstration or Competition	103
Freedom To Worship	105
The New Church	106
BIBLIOGRAPHY	109

ABSTRACT

CO-EXISTENCE AS A STRATEGY FOR ETHNIC EMPOWERMENT
IN AMERICAN CHURCHES

BY

JOSE S. MOVIDO, JR.

America was built by the combined talents of various immigrant people of the world. The church cannot escape the impact of these people. While they contributed to the progress of this nation, they also brought with them peculiar needs related to their ethnicity such as language, identity and cultural values and experiences.

The church is being challenged to respond with adequacy to the spiritual needs of an immigrant society. This thesis seeks to look at the various strategies of ethnic groups trying to find acceptance in American churches. It shares an experiment of a co-existent model in two American churches. It will look at models of ethnic groups in the last 10 years and the functions of caucuses and coalitions in empowerment process. Personal interviews of ethnic leadership in church work were conducted to get a consensus. It proposes "co-existence or partnership" with equality and respect as the most viable alternative for minority empowerment in American churches.

Chapter 1

INTRODUCTION

I have agonized over the statement of the thesis I really wanted to write about. I thought I would write about Filipino experience as a struggling, lonely minority, but I felt the subject might be too constricted to be of value to the church and other minorities. Yet I realize my own inadequacy to write about the problems of other minorities. I decided that by looking at common needs we might be able to bring out a more realistic view of the problems of the minorities and find somehow a starting point towards a wholistic inter-racial, multi-cultural, and all inclusive church in America.

There is no question that the world, the rural areas, the cities and the communities are changing. Various factors have brought about these changes. Technology, progress, poverty, hunger, death, and new immigrants are among the changes that have demanded attention and priority from the church. The church must respond to changes if it has to survive the challenges that confront it.

Some churches never had the courage to face these changes, and must pass away to oblivion with the passing of time. Some have taken the risk and are excited by the possibilities of the renewing spirit that is blowing in

their direction.

I had been fortunate to be involved in the struggle of two city churches in the greater Los Angeles area, Rosewood United Methodist Church and Echo Park United Methodist Church. I am warmed by the possibilities of church renewal that is spreading elsewhere. Even as the resurrection is the central theme of the Christian theology, a dying church can literally resurrect to be able to share again the message of the gospel.

The purpose of this dissertation is to study the various models of minority church strategy and empowerment in a changing community, particularly the greater Los Angeles area. While I will draw a lot from experiences from the Filipino empowerment process, I address this dissertation to every minority that is struggling to find meaning for their own identity and life-style as a people. We aim to point out common problems of ethnic churches, and look for shared strategies and alternatives to hasten the development of that inclusive church that we dream. This will include the object to awaken the American churches to these possibilities for church renewal. Basically, the experiments, experiences, and researches will be within the context of the United Methodist Church, but the findings and conclusions could probably be used by other denominations.

The minorities of this country struggle separately, although most of them have common problems that can be

solved and survived together. It has been my privilege to be situated in multi-racial churches in the inner city both in the process of transition. In this process I was a front seat spectator and participant of the conflicting standards and problems in culture, education, economic, social as well as moral and spiritual expectations.

The basic methodology I will employ in this thesis is: reports of personal experiments and experiences and personal interview with minority church leaders, particularly the Asian group. Library research as well as other church documents relating to minority empowerment will be a supportive methodology. I have taken a look at the various models that have developed and emerged from other minority struggles.

In this regard I have interviewed some fifteen ethnic ministers, laymen and leaders, three ethnic district superintendents, and two ethnic bishops of the United Methodist Church. I will take a final look into the new and emerging empowerment process of ethnic caucuses, coalitions and federations.

Chapter 2

A NATION OF IMMIGRANTS - A CHURCH OF IMMIGRANTS

The history of this nation is the story of a nation built by the combined efforts, genuises as well as sacrifices of immigrants from other nation.

Since World War II over 44,000 engineers, natural scientists, and professors have migrated to the United States.

Immigrants who have become distinguished American scientists include Louis Agassiz from Switzerland, John Audubon from Haiti, Albert Einstein from Germany and Enrico Fermi from Italy. Other scientists include John Muir from Scotland, Edward Teller from Hungary, and Selman Wakeman from Russia. Celebrated immigrant inventors include Alexander Graham Bell from Scotland, Emile Berliner and Charles Steinmetz from Germany and Michael Pupin from Serbia.

Immigrants who have won acclaim in the world of music include Irbing Berlin and Igor Stravinsky from Russia, Rodulf Friml from Behemia, Lauritz Melshior from Denmark, Leopold Stokowski from Great Britain, Arturo Toscanini from Italy, and Paul Hindemith, Brono Walter, and Kurt Weill from Germany. Immigrants who become important authors and writers include Ludwig Bemelmans and Thomas Mann from Germany, Lin Yutang from China, and Jacob Riis from Denmark.

Samuel Gompers from Great Britain and Philip Murray from Scotland helped organize American labor. Alexander de Seversky and Igor Sikorsky left Russia and became leading American aircraft designers. Joseph Pulitzer from Hungary won renown as a newspaper publisher. Felix Frankfurter from Austria became an associate justice of the Supreme Court of the United States. Knute Rockne from Norway won fame as a football coach. Carl Schurz of Germany was an outstanding

soldier and statesman in the United States. 1

Henry Kissinger one of the most celebrated men of recent times sits today as the Secretary of State of this country. He is of German heritage.

The Philippines, Korea and Japan have recently been the biggest suppliers of nurses and doctors to the United States.

During the last world war the Filipinos delayed a well calculated time-table of the Japanese invaders. After the debacle of Pearl Harbor American and Filipino soldiers stood for almost 6 months amidst unbearable circumstances to enable the United States to gain precious time for re-armament. Indeed United States today represents the sweat and tears of many people both here and abroad.

The church can learn from the history of time as it responds to a spiritual crisis in the city churches.

Within the family of races, no one of them can say to another: I have no need of you. As the human body consists of many members, so does the body of mankind. God intends that millions of people on the earth should learn to love one another, serve and help one another to become authentic human beings within one all-embracing fellowship. This variety does not even begin to diminish the unity of mankind. The racial differences are relative, very changeable, and have nothing at all to do with a creation ordinance. 2

1 Robert Rienow, "Immigration and Emigration," World Book Encyclopedia (1974), X, 69.

2 Johannes Verkuyl, Break Down the Walls (Grand Rapids: Erdmans, 1973), p. 29.

This nation built by its openness to the work and opinion of other people, has found the tragic dilemma of a church which for long has closed its eyes to the onrushing tide of history. When the secular society becomes corrupt and immoral, the church sounds the bells of warning and challenges society to reform or it will bring the resources of God's moral judgement on a corrupt society.

Secular society in turn reminds the church continually that it must do its share in the alleviation of the suffering of the dispossessed, the hungry and the helpless if it has to be true to its gospel of love and service. Biblical passages are replete with this kind of mutual respect and helpfulness. In Luke 20:25, Jesus responded to the craftiness of the scribes on the question of taxes "Render unto Ceasar the things that are Ceasars and to God, the things that are God's." History abounds with records of this balancing cycle of church and state.

The government of the United States has responded by passing various laws designed to end segregation as interpreted by various Supreme Court decisions. But their full implementation have been frustrated. "Some states passed nullification acts declaring the Supreme Court decision null and void. Five Southern states called for interposition. One hundred Southern Congressmen signed a manifesto declaring that they would do every thing they could

do legally to get the Supreme Court decision outlawing segregation in the public schools set aside." 3

The church leaders did not have the faith nor the courage to initiate a program to desegregate society. The Supreme Court had to do it. After the Supreme Court paved the way on May 17, 1954, the church leaders did not have the moral courage to actively support the decision by declaring it was the moral responsibility of Christians to obey the decision of the Supreme Court. It is the conviction of this writer that the desegregation of the schools would have gone along at a faster pace and with less ill will and chaos if the church leaders had assumed the initiative immediately after May 17, 1954. We ministers dragged our feet and the politicians took over. 4

The "white" superiority complex has been practiced by all white people of the earth. White domination was practiced in its various styles by the aloof British, the more supple French, the tepidly paternalistic Dutch, and the remarkably literal Spanish. 5

The Spaniards held the Philippines for about 400 years in practical slavery. The white skin became the authority. Considered the darkest period in the Philippine history, the Filipinos won the war for liberation against Spain only to fall to another white man - the American conquerors for about 50 years. While there is no denying that

3 Benjamin E. Mays, Seeking to be Christian in Race Relations (New York: Friendship Press, 1964), p. 71.

4 Ibid., p. 75.

5 John Hope Franklin, Color and Race (Boston: Houghton Mifflin, 1968), p. 85.

theirs was a more benign rule compared to the Spaniards, the white-man superiority was brandished at every corner of life. So enthralled were the Filipinos with the white-culture that Filipinos have been described as the most westernized or Americanized Asians. It is considered today the third largest English-speaking nation of the world.

Mays castigates the attitude of the church as a sad commentary on the brand of Christianity ministers expressed. 6

When the American church recognizes that governmental policies of this nation is to make it the cosmopolitan melting pot of the world, it must change its strategies even for practical reasons to include the diversity of culture and life-style of immigrant people. It can only do so by forgetting the paternalistic attitude of a dominant society and looking at the new faces in the community and the church as children of God, precious to the sight of the Almighty no less and no greater than any other individual.

6 Mays, p. 75.

Chapter 3

CHANGING COMMUNITY - ETHNIC GROUPS IN CALIFORNIA

Our target community for purposes of this thesis is the city. Los Angeles will be the focus but any cosmopolitan city would fit the description. What is a city? World Book Encyclopedia makes the following generalized description of a modern city.

City is a community where thousands - or millions of people live and work. Cities are the world's most crowded places. In New York City, for example, an average of more than 21,500 persons live on each square mile. In the United States as a whole an average of fewer than 60 persons live on each square mile. The population density of Montreal is about 18,000 persons per square mile. But the population density for all of Canada is only about 6 persons per square mile. In Moscow, about 21,000 persons live on every square mile. Most cities are overcrowded, dirty, and noisy - and sometimes unpeaceful. Traffic jams delay people who are trying to get to and from work, stores, or other places. Airplanes, automobiles, and buses, trucks, electric power plants, factories, and other sources pollute the air with fumes that endanger people's health. Motor vehicles, factories sirens and building and wrecking machinery create noise that often becomes nerve-racking. Many cities have a high crime rate, and violence sometimes breaks out between racial, religious and other groups. City people have also rioted to protest poor housing and other undesirable living conditions. ¹

This is the view of a modern city. But if one thinks this has come about only in the past few years it

¹ Philip M. Hauser, "City", World Book Encyclopedia (1974), IV, 448.

maybe worthwhile to look at the description of a city about half a century ago. Charles H. Sears wrote as follows:

Who live in these sections?--- (a) young men and women fresh from farms, villages and small cities, now segregated in the rooming house areas or in cheap hotels; (b) families from the country; (c) retired farmers and others from the country, with a fixed and limited income as measured by city standards and thereby greatly handicapped; (d) inexperienced but worthy country families seeking a new start in life; (e) country ne'er-d'wells, ready candidates for city slums; (f) foreign language groups segregated by race, or a melle of people gathered from the ends of the earth; (g) Negroes fresh from the South who have been driven into the worst districts; (h) the exploiters of all these groups, who furnish the thrills for a drab existence, through dance halls pool rooms, commercialized vice, blind tigers', and the peddling of 'dope'; (i) a new type of resident in the apartment hotels that are springing up in these areas, who sorely need to have their civic and religious interest quickened; and (j) a remnant of the old community, families or single individuals who have not joined the flight of the fortunate, although they share the advantages of wealth, of culture, of civic outlook, of religious interest and who continue to live in the old downtown area for the sake of the church into which they are pouring their life. This old population includes men tied to the political life of the district, also merchants and others who find it convenient to dwell in the downtown area. 2

Viewed under the two descriptions in 1929 and 1974, one would hardly realize the difference. Since a target city is Los Angeles, it might be well to look into the development and problems of the city.

Los Angeles lies on the Pacific coast in southern

2 Charles H. Sears, The Crowded Ways (New York: Council of Women for Home Missions and Missionary Education Movement, 1929), pp. 138-139.

California. It is about 350 miles southeast of San Francisco and about 130 miles northwest of San Diego and the Mexican border. Los Angeles covers 450 square miles, making it one of the nation's largest cities in area. It stretches about 50 miles from the San Fernando Valley in the north to Los Angeles Harbor at San Pedro Bay in the south. From east to west the city extends about 50 miles from the San Gabriel Mountains to the Pacific Ocean. It is the third largest city in the United States. Only New York City and Chicago have more people. Few U.S. cities have grown as rapidly as Los Angeles. In 1850, when Los Angeles became a city, it had only 1,610 persons. Today, it has a population of nearly 3 million. ³

Los Angeles has five major ethnic groups - Chinese, Filipinos, Japanese, Mexican-Americans, and Negroes. Altogether they make up about 40 per cent of the city's population. Negroes form the largest ethnic group in Los Angeles. The city has more than 500,000 blacks. Most of them live in South-Central Los Angeles. Many have been prevented from leaving the area by poverty, a lack of education, and discrimination in jobs and housing. But many other Los Angeles blacks live in integrated parts of the city and its suburbs. In fact, more blacks live in suburban areas of Los Angeles than in those of any other U.S. city.

About 55,000 Japanese, 27,000 Chinese, and 19,000 Filipinos live in Los Angeles. Asians may live anywhere they choose in the city, and they have the same opportunities for higher education and good jobs that whites have. But they once had the same problems of poverty and discrimination that Negroes and Mexican-Americans now face. ⁴

The total minority population in 1971 constituted about 40 per cent of the city population of Los Angeles. But the Vietnamese and Cambodian refugees brought about by the disastrous Indo-China war have added about 100,000

³ Dial Torgerson, "Los Angeles", World Book Encyclopedia (1974), XII, 404-405.

⁴ Ibid., pp. 410-410a.

Asian minorities in California to add more pressure to an already explosive racial population.

Koreans are not mentioned, but there are growing numbers of them in the Los Angeles area.

The rate of population growth has been so accelerated during the last four years that in Los Angeles area alone, there are currently over 65,000 Koreans, according to survey conducted by the Korean Association of Southern California. 5

This minority group is but another group in need of ministry. The church cannot stand as a silent onlooker. The spiritual problems will come hand in hand with the attendant needs of a new people, with varied expectations. The Black and the Mexican-Americans, being powerful minorities, will continue to lead in the empowerment process. By virtue of their size their strategy is far ahead. They are able to move into the political process. We will have occasion to look at their strategy only for purposes of seeing whether they fit or could be adopted by Asian minorities.

In the national level Ezra Earl Jones in the book *Strategies for New Churches* gives the following data:

There has been major immigration of Asians to the States during the last fifteen years - an 868 per cent increase of Koreans (from 18,833 in 1960 to 82,392 in 1974) a 154 per cent increase in Filipinos (from less than 200,000 to almost 500,000) and a 168 per cent

5 Committee for Korean-American Methodist Self-Help Center of Los Angeles, January 7, 1975 (Unpublished), p. 1.

increase among Chinese (from 200,00 to 540,000). Rapid increase has also taken place in the Hispanic population of the United States. 6

Common Problems

Filipinos: What are the problems that confront an immigrant people? Anatalio Crisostomo Ubalde, Jr. writing on the subject in 1973 in behalf of the Filipino community, mentioned "acceptance, identity, racism, and social problems," as some of these problems. 7

Fred Cordova wrote on identity crisis as follows:

Many Americans, not only white, do not know Filipinos, and, surprisingly enough, it seems Filipinos do not know themselves, either. There are two obvious reasons: institutional racism in white society and self-identity amnesia of the brown man himself. Yes, brown. Contrary to popular misconceptions, the Filipino is not Oriental like his Japanese and Chinese bretheren of the Yellow race. 8

Chinese and Japanese

Cultural impact is clearly demonstrated in the study of Chinese and Japanese-Americans, where remnants of Asian cultural values collide with European

6 Ezra Earl Jones, Strategies For New Churches (New York: Harper & Row, 1976), p. 3.

7 Anatalio Crisostomo Ubalde, Jr., "Impact of the Black Power on the Filipino Community and the Implication for the Church" (Th. D. dissertation; School of Theology, 1973).

8 Fred Cordova, Asian-American Psychological Perspectives (Palo Alto, CA: Science and Behavior Books, 1972), p. 131.

study of Chinese and Japanese-Americans, where remnants of Asian cultural values collide with European-American values. The historical meeting of these two cultures and their consequent interaction in a racist society have fundamental importance in understanding the personality characteristics, academic, abilities, and vocational interests of Asians in America. 9

Chinatown Problems

"Chinatown's problems are cultural, social, and economic, and they are all rendered more difficult of solution because of the traditional politics that prevail in the ghetto. Linguistically, Chinatown is composed of sub-ethnic groups speaking several dialects of Cantonese. Even before the arrival of the new immigrants, the language barrier interfered with educational advancement and occupational opportunities." 10

Similarities of Problems

After viewing the basic problems of the Asian group the following seem to come out as dominant among Asians: Identity, Cultural, Social, Economic, Educational, Language, Moral, Ethical and Religious concepts and standards.

It is to these common problems we will address ourselves with a discussion of the various strategies that

9 Ibid.

10 Ibid.

have shaped up in American society and churches in response to these variegated problems. Since we are located in American society, we need to look with compassion and sympathy at the numerous challenges and changes the typical American city church must face to survive. Change is not easy phenomenon.

The Problem of Change

Through most of recorded social history men have apparently considered that change per se is undesirable and that the ideal social condition is stability. Whether it has been undergoing rapid change, they have sought to maintain or to achieve continuity of social life - to preserve for their descendants what they have inherited from the ancestors. Folklore, myth, legend, theology, social philosophy, ethical and aesthetic standards, and other symbolic constructs have, for the most part, reflected the traditional modes of social conduct and have operated as social controls, subtly or overtly coercing the individual members of society to conform to the traditional ways of life. 11

People do not want to take unnecessary risks. The "status quo" is the more comfortable pattern not only by the secular society but even by theology. Exponents of change are subjected to severe opposition especially where the change will involve the change in a life-style of an abundant society.

But people from other nations bring with them their

11 George D. Kelsey, Racism and the Christian Understanding of Man (New York: Charles Scribner's Sons, 1965), p. 23.

own perspective and deep-rooted attitudes in life. The older the person is, the more difficult the transition. He seeks some kind of accommodation as he moves for adjustment in the American society. If he comes from a totalitarian form of government he moves with caution and finds it difficult to believe that he now lives in an atmosphere of freedom.

The American church is unable to understand this timidity. They have their own cherished values. Changes have to come for both sides and the change could be to allow people to live their own values and concerns and to respect them as children of God. The same attitude must come to the new comer.

"Indifference actually contributes to the evil which it refuses to oppose. Inaction is a way of perpetrating injustice and exploitation.... By non-participation in the social struggle we contribute to victory by the side we intellectually disagree with." 12

Other Pressures on American Churches

Without looking at the minority problems faced by the Asians, the American city church must survive other challenges. With this in view, let us examine the factors

12 Harvey Seifert, Power Where The Action Is (Philadelphia: Westminster Press, 1968), p. 14.

confronting the secular city. Murray H. Leiffer mention the following elements which have important bearing on social institutions and urban life in a growing city: Specialization, Mobility, Professionalization, Anonymity, Disintegration and Disorganization. 13

In the Los Angeles area, the following factors are noticeable:

- 1) The progress of urban metropolis brought with it zoning readjustment. Residential area have to give way to commercial and industrial movements. The people who comprised church membership move to suburbs.
- 2) Affluence and the abundant life offers more attraction competitive to church going.
- 3) The faithful of 50 years ago have grown old and died slowly but surely.
- 4) The freedom of the emerging generation of youth which was supposed to substitute the "dying old" in the church suck them to the whirlwind of the "secular city" and its allurements, never to return to the "holy temple of God".
- 5) Disenchantment. The church has failed to catch the vision of a changing world and is no longer

13 Murray H. Leiffer, City and Church in Transition (Chicago: Willet, Clark, 1938), pp. 9, 10, 11 & 12.

able to minister effectively to the needs of the people.

- 6) Ministerial training and recruitment have not been able to draw out the best talent to give the church a "competing chance" against the tantalizing lure of other institutions including other religious beliefs not Christian in orientation.
- 7) Technological progress in communication particularly radio and television gave many people the option of solving their spiritual thirst without church membership.

Church Interest

With the main resources of the government these problems can be met by organizing facilities to meet them. But in most cases the concerns of the church usually overlap with secular or government interests. Every secular aspect has a theological or spiritual counterpart.

Every social, cultural or political issue that involves people will also have to involve the church, the city churches bearing the greater bulk of this responsibility. It is in this realization of the function and nature of the church that we must look into the problems in the city, and the strategies to solve it.

Chapter 4

REVIEW OF MINORITY STRATEGIES IN THE PAST

There are six basic models that have emerged through the years of minority struggles: Segregation, Infiltration, Confrontation, Integration, Compromise and Pluralism or Co-Existence.

Segregation

This kind of strategy has been adopted by minorities who exhibit all the attendant problems of an ethnic group we have discussed earlier such as language barrier, cultural upbringing, ethical and moral standards, economic needs, and skin-color differences. Unable to cope with any kind of adjustment they seek to organize a group of their own. During the early years of minority immigrations this became the only viable model. Oftentimes though, it was not by choice but because the discrimination or racism was simply unbearable. As late as 10 years ago an article about such discrimination appeared in the United Methodist Reporter.

It was on Easter Sunday, 1964, that Bishop Mathews, then of Boston, and Bishop Golden, then of Nashville, were denied permission to enter Galloway Memorial Church in Jackson, Miss., because Bishop Golden is black. When they sought entrance to the Jackson church, two ushers denied them permission to enter the sanctuary. Bishop Mathews said afterwards that the ushers

"conducted themselves with courtesy and restraints" but said several on-lookers did not. Three policemen who stood nearby took no part in the incident. 1

If the church is a social institution that must find relevance in a world of realities, this kind of attitude needs to be reexamined. Segregation in any form has no valid sociological basis. Progress is achieved through some kind of social intermingling. St. Paul in Ephesians, speaks of a united body of believers: "There is one body and one spirit just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." (Eph. 4:4-6)

Segregation as a model may be used as a starting strategy. To make it the objective of the strategy is to resist changes. A system that retreats into self-exile refusing dialogue with all other systems has little chance to grow. While it may protect the good and healthy aspects of its culture, it will also tend to coddle the bad that might be in it. No one culture can claim a perfect way of life. Each must continually search for improvement and this is done in the open-market of free inquiry and interaction.

Today some minorities continue to form segregated

1 "Ten years reverses race issue", United Methodist Reporter (April 26, 1974)

congregations. At Rosewood United Methodist Church in Los Angeles, California, the Spanish-speaking Cubans have continued to be basically the same group unable to attract even the Spanish-speaking Mexicans. 2

The Samoan group in the same church has also been pursuing a segregated pattern. The Feta-Ao United Methodist Church in Torrance under the Rev. Mila Maefau also worships under a purely language segregated pattern. However, the Way-side Lomita United Methodist Church and the Silverado United Methodist Church in the Long Beach district pursue both an English and Samoan language options. The ministers of the Samoan group serve as Associates of the basic American church. The Samoan group has established a unique Samoan Commission which is designed to help in the empowering process of the Samoan people striving to find an acceptable church model. The experiment of the Samoan Commission is too early to indicate adoption by other minorities. 3

Most Korean churches have basically Korean language service. A few have started to use English language service

2 Personal experience as Intern and Chairman Committee on Filipino Affairs, Rosewood United Methodist Church Los Angeles, California, 1973-74.

3 Personal interview with the Rev. Mila Maefau, Minister Feta-Ao United Methodist Church in Torrance, California, January 15, 1976.

for those who so desire. Los Angeles, First Korean, in Robertson, is one of these. 4

Where a congregation uses its ethnic language as the only language of worship without any other movement to provide others who know the English language a chance to relate to the English service, the strategy is principally segregation. There are numerous small independent house churches and denominations today following this pattern. They preserve their cultural heritage and becomes a means of socializing.

In a personal interview with the Rev. Juan Ancheta, Minister of the Fellowship United Methodist Church in Vallejo and the United Methodist Church of Oakland, he stated that the Vallejo church was established originally as a means of socializing during early 1939 when prejudice was strong against colored minorities. But English was used as the tool of communication in preaching. Today after about 40 years of struggle its membership is two-fifth Americans, both blacks and white, and three-fifth Filipinos. Various Filipino dialects are spoken after the service as a part of socializing.

The Oakland church was started in 1937 and is composed of mostly Filipinos with one American. Yet it uses

4 Personal interview with the Rev. Kyo Woon Lee, Associate Minister, Los Angeles First Korean United Church.

also English as its liturgical language. Where lies the difference? Rev. Ancheta believes that an American feels uncomfortable in a basically Filipino church. The problem here is the church was started as a Filipino church. 5

Infiltration

The strategy of infiltration sounds like a military language. But no substitute seem appropriate for this term. I do not really think this process had been used voluntarily and with full consciousness by any ministry to minority. If it happened in the process, it developed without that motive. The black movement is an example of this kind of strategy. As they move to a community, they patronize the various public social services as well as religious institutions.

When there is one or two black members, they are welcomed as tokens of Christian acceptance. But as they begin to increase, the white and even the other minorities feel threatened both in the community and in the church. The blacks ultimately take over where leadership becomes available. This process of empowerment although never conceived in the beginning is really an unconscious process

5 Interview with Rev. Juan Ancheta, Minister Fellowship United Methodist Church in Vallejo, California (April 28, 1976).

of infiltration. Used over and over again as a tool of empowerment and to wrest leadership whether in politics or in churchmanship it is better known as infiltration. Many blacks insist they do not want to separate but the flight of the whites leave them alone to shape a new church complexion.

Attitudes might have softened but an interesting idea was brought up by a black classmate recently. While he admitted some changes have come from the white attitude, it has a long way to go. He said he could be accepted in a white church now more readily than 10 years ago but only up to that. When out of this church association he would ask a white girl or the consent of the parents of a white girl to marry him, the attitude is still the same. Not that far!

Confrontation

Confrontation is really related to the various strategies of minorities except that confrontation often comes unexpectedly. When two groups had been able to survive together, and to work it out despite the problems of cultural conflict and language barriers and other problems, they sometimes reach areas of confrontation. At Rosewood United Methodist Church in Los Angeles where I served my internship project this has happened off and on. Whether

it will continue to the bitter end to split or destroy the church remains to be seen.

The original American constituents have started to dwindle like many city churches. The younger people have gone out of the church and about 70 per cent of the remaining members were of the older group above 60. Church growth has to be found in new areas if the church had to survive.

The changing neighborhood constituted many Spanish-speaking people and some Asians. A Cuban group which is Spanish speaking was started with the hope that the group will grow to attract many Spanish-speaking people in the area. A Cuban minister was also hired. Due to barriers common to many minorities, the Cuban group had to stay as a segregated language group except for joint communion and other activities once in a while with the English congregation. An International Children's Choir for children of all nations was started by the wife of the Cuban minister. English, of course, was the principal medium in the children's choir. Except for a few members who attended the English service at times, the Cubans basically stayed with their Spanish congregation. Attempts to integrate them somewhere failed because of ethnic cultural problems.

The Filipino group was born slowly but steadily almost at the same time the original group of 40 Cubans

started their group. The Filipinos with no minister of their own stayed with the English congregation and in three years time actually have developed a larger membership than the Cuban group. Today, the Filipinos almost equal the American group and dominate the church leadership.

Two years later a Samoan congregation also joined Rosewood Church with the same concept as the Cubans - hiring their own minister and doing their own language service. It has remained the same in numbers. At one time, the group split due to some internal problems.

Two years later a Korean group started another ethnic congregation under the same concept. The Korean congregation has grown to outnumber the white American congregation. The Koreans have been able to hire two full-time associates in addition to the senior minister. With numerical superiority they felt they should become the dominant congregation.

No five ethnic groups can probably stay in a place under divergent cultural backgrounds and expectations without somehow colliding somewhere. Today the situation is volatile and every meeting is often turned into confrontation. The ethnic groups had began to suspect each other. The Koreans want to get the prime time service of 11:00 o'clock a.m. The congregation, once termed as the best example of a church in pluralism, has become a ques-

tion. Whether the strategy can survive remains to be seen. To me this is an example of confrontation. In the final analysis, one of the dominant or strong congregations will have to win over the other. 6

Integration

If integration as a process is defined as bringing the various ethnic minorities and people in a church in order to constitute a new group as co-partners in faith, then the definition is acceptable as a church strategy for pluralism. Unfortunately this is not the way churches have understood this process. Many American churches have understood integration as the yielding of the minority culture to the dominant culture. That an ethnic group, as a price for being in an American church, must surrender their cherished and valuable cultural heritages and ethical standards and begin to accept every dictated value of the American church. It is a difficult process.

This is probably what Joseph C. Hough refer to as "amalgamation, acculturation, and assimilation." 7 Hough

6 Personal observation as Intern at Rosewood United Methodist Church, Los Angeles, 1973-74.

7 Joseph C. Hough, Jr., Black Power and White Protestants (London: Oxford University Press, 1968), pp. 16-17.

defines this as:

Minority which seeks incorporation into the dominant group. It is characterized by the desire to lose its distinctiveness so that the individual group members may participate fully in the whole life of the large society. The minority will tend to encourage intermarriage and the emphasis upon and pride in group distinctiveness will be discouraged. The group's own cultural achievements will not necessarily become a total loss, however, for the merger of groups is always a two-way process. Both the group that is being assimilated and the group into which they assimilate put some of their unique stamp upon each other, and as long as the cultural traits of each are not offensive to the other, this may be a peaceful, voluntary solution of the minority problems. 8

Every minority has this kind of people. It is some kind of status symbol for them to be able to proclaim they are accepted in a "white congregation" even if they are the only family. I was visiting a Filipino family in West Covina and telling them of how we are enjoying a wonderful fellowship at my church in Echo Park United Methodist Church in Los Angeles, with a good number of Filipinos worshiping with the Americans. The comment of the wife surprised me. "I want my children to be able to speak the American diction so I need to mix with them." 9 I was not saying the children cannot learn the American diction in our church because there are also American children. But

8 Ibid.

9 Personal observation as Associate Minister at Echo Park United Methodist Church, Los Angeles, California.

she definitely belongs to the assimilationists.

Compromise

This is one area adopted by minorities in an endless search for acceptance. A Korean congregation at Echo Park United Methodist Church joined the church about a year doing a Korean language ministry. They have been requested to join coffee hour for fellowship after the service as a strategy for pluralism. They did this by preparing their own table and biscuits in another table. They are unable to join the American-Filipino coffee table despite the suggestion from the American minister.

This strategy is compromise. In their desire to be a little bit acceptable, they go through the motion of putting their table near the basic congregation's table. But it is still a separate and distinct table. Somehow it is our hope and prayer that the unity will not only be superficial but one in loving reconciliation. ¹⁰ Compromise can be the beginning of pluralism with love. It needs to move into other areas. To stay as a compromise is not desirable. By the nature of the strategy it asks a group to surrender or give something of its values to be able to

¹⁰ Personal observation as Associate Minister at Echo Park United Methodist Church, Los Angeles, California.

move within the perimeters of another group.

Co-existence or Pluralism

The last strategy I mentioned is co-existence or pluralism. Hough calls this as the "one that seeks toleration for its distinctive characteristic from the majority, and the quest for toleration is based upon the belief that if it is possible for differing cultures to exist together in some degree of harmony." 11 I like this definition. I would like to add the word "respect and partnership" is the best strategy for minorities. The other strategies can be used as a beginning but not an end. The best end to me is always co-existence.

The Japanese principal congregation at Centenary United Methodist Church has two language services. Rev. Paul Hagiya, minister to the big Japanese English-speaking congregation, does the preaching which is open to every nationality, while Rev. Jonathan Fujita preaches in the Japanese language service. 12

The only Chinese church in Los Angeles holds two services both in English and Chinese, giving option to both

11 Hough, p. 15.

12 Personal interview with Rev. Jonathan Fujita, Associate Minister, Centenary United Methodist Church, Los Angeles, California.

Chinese and English-speaking minorities.

Inside and Outside Strategy

A review of the various strategies of the ethnic minorities show a pattern of similarities. Every ethnic minority continues to solve the language problem which will always be present in an immigrant society by allowing for options to worship in the "official language" as the new arrivals become capable and desire to learn the language. The ethnic language will become a second language, so to speak, and this is always desirable.

Two strategies, however, start either inside or outside the American church. The segregation pattern starts as a separate church or congregation but ultimately will open up a small English language service to the American born or educated children and others who have become comfortable with the English language. This is manifested in the Japanese congregation at Centenary United Methodist Church in Los Angeles where an English service is open to about 600 English-speaking members. Another service in Japanese is conducted for about 300 members. Both ministers are Japanese. The church was established almost 80 years ago and the transition is noticeable. More Japanese are members of the English-speaking group. The Sunday School is exclusively English.

The Filipino strategy on the other hand starts inside the American church. All Filipino groups within the United Methodist Church are part of the American congregation. They begin to move for empowerment such as church lay positions and ultimately ministerial leadership from inside the structure. To fill the cultural and language gap, the Filipino group tend to create language Sunday Schools as in First Church, Los Angeles which has an "Ilo-cano" Sunday School and in Rosewood United Methodist Church which has experimented with a "Tagalog" Sunday School. 13

Whether the movement starts from the inside or outside the church, the minority empowerment process must face the problem of some kind of accomodation to the English language if it has to survive in an American society. The commingling process is a necessary sociological function to a better communication. The church must relate to an English-speaking society if it has to evangelize it must be able to communicate to the dominant society.

The minorities must participate or be involved in decision process if they have to really become a part of an inclusive and wholistic church. This will need communication. The language of the host country will always demand

13 Interview with Mr. Romeo Abesamis, Chairman, Filipino Caucus, and Lay Leader, Rosewood United Methodist Church, Los Angeles, California.

to be the primary language. Other languages may be adopted as secondary means of communication, particularly Spanish where it has become necessary to learn the language because one half of the world's population speak the language.

Poor communication will only breed so much misunderstanding and dissatisfaction. Communication need not, however, be the perfect diction. It is language ability sufficient that one can convey his idea in an intelligible way. Both parties will have to do some accommodations and help each other bridge the gap. It can be done with love and patience.

Chapter 5

THE DILEMMA OF THE CHURCH AND RESPONSES

The Christian church is faced with a dilemma, the answer to which can no longer be postponed. If its doors are to remain open in the changing cities with their attendant problems, then the Christian church must respond adequately.

Church Decline

The United Methodist Church for a number of years has been and still is the third largest of the churches in this country. It is exceeded in membership only by the Roman Catholics and the Southern Baptists. Among the ten largest churches in the nation - the United Methodist Church has suffered the third largest decline in the membership in recent years. In this category of decline we are exceeded only by the Episcopal Church and United Presbyterians.

In 1969, the year following the merger between the Methodist Church and the Evangelical United Brethren Church (E.U.B.), we reported a membership for the United Methodist Church as being 10,689,000 persons. Approximately 880,000 of this 10,689,000 members were formerly of the E.U.B. Church. The United Methodist Church by 1974 had declined to 10,155,918 members a total loss of 715,771 persons not quite as many as those in the former E.U.B. Church. Or to express it more graphically, the number of members lost by the United Methodist Church since 1969 would be equivalent to the present membership of the Western Jurisdiction plus an Annual Conference as large as our own. Now let me for a moment bring this picture closer home and in even more graphic form.

Sixty thousand of the 715,918 United Methodist lost since 1969 were lost by the Southern California-

Arizona Conference. We lost 10,314 of the 60,000 between December 31, 1973 and January 1, 1975. This loss is equivalent in size to the following five churches:

First Church	-	San Diego	-	3,312	
Holman Church	-	Los Angeles	-	2,245	
First Church	-	Phoenix	-	1,566	
First Yuma	-	Yuma	-	<u>509</u>	<u>10,305</u>

In 1968 we were the seventh in size among the conference of the church. We are no longer listed among the big TEN Conferences of United Methodism. As of this date we are the eleventh in size among the twelve largest conferences in the United Methodist Church. Now this is where we are - but this need not be the case - we can and we must address this concern. 1

In the issue of the Los Angeles Times dated March 23, 1975, the following alarming news on the Presbyterian Churches appeared.

Eighty United Presbyterian congregations in Southern California face possible extinction in the next five years, according to key church officials.

Those 80 - nearly one-third of the 257 churches in the Synod of Southern California - are almost all urban churches in areas that have changed or are changing ethnically or racially. In other words, many "neighborhood churches" are trying to serve a neighborhood that has moved away. A recent check of the 1,700-member roster of a San Diego church revealed that not a single member lived within a three-mile radius of the church. For some dying congregations the realistic answer is "dissolution with dignity," says one Presbyterian study.

Otherwise, survival can come only through drastic changes in style and service to the surrounding community, and even that may mean merger with another congregation or converting the buildings to community center,

1 Bishop Charles F. Golden, "A Medley of Observations - Concerns - Expectations and Hopes" Speech delivered at 1974 Southern California-Arizona Annual Conference, p. 5.

said the Rev. James I. Oliver, synod administrator for Presbytery and Congregational Development. 2

The causes of loss still remain basically the same. In a recent survey, the United Methodist Church attributed to five related causes and effects the net loss of over a million members since 1965.

Related Causes/Effects

Five highly correlated trends are described as probably having some cause and effect relationship on the net loss of over a million members since 1965.

(1) Reduction of financial support and a shift in program emphasis at both the general church and annual conference levels for evangelism and Christian education; (2) An increasing dependence on the church school for membership growth with two-thirds of those received on profession of faith being 14 years of age or younger; (3) A steady decline in the church school since 1965 with UMC enrollment falling farther behind U.S. population growth every year; (4) Increased mobility of members coupled with the failure of at least half moving UMs to transfer their church membership; (5) A disproportionately small number of churches and church members in large metropolitan centers which may indicate a failure to develop an effective urban ministry. 3

We mentioned losses of membership in passing because it has some relationship to minority strategy in American churches. Stripped of pride in growth the church begins to reevaluate its position. Where it is unable to revital-

2 John Dart, "80 Presbyterian Churches in Southland Face Flight for Survival", Los Angeles Times (March 23, 1975)

3 Sharon Mielke, "Minorities adopt a United Front", United Methodist Reporter (February 6, 1972), 3.

ize itself by selective membership, it begins to open itself to the new breed of people in the community. It has been the common experience of minority that in bigger American churches the relationship has been paternalistic rather than a genuine Christian response.

The edifice might be great and the membership big, but unless a church is able to give the warmth of a true Christian relationship, it misses its true mission. "The congregation must be an open system. It will not only be open to all members of the community, but it will understand the community that it exists to serve, and adjust its program as change in the environment require it." 4

The rationale is not that the empowering of the minority is needed where church membership is declining. It will be needed as a continuing ministry of the church but the aim of this thesis is to point a viable strategy for minorities seeking a more meaningful acceptance in an American church or community. There are other factors involved but the beginning of many of minority strategies, particularly where some kind of language difficulty occurs, has always been easier in churches with declining or smaller membership. In the nine churches where Filipino groups are

4 Ezra Earl Jone, Strategies for New Churches (New York: Harper & Row, 1976), p. 15.

found, there has been a marked decline of membership in the last five years. The Korean and Samoan groups are in the same situation.

Church Response

The responses that have come from various American churches have been as varied as the minority strategies. The most common is hold the church as much as possible to the American leadership. As long as the minority group are content to remain a minority they will be welcomed tokens of Christian brotherhood. No ethnic family will be content to stay alone in any institution if he can help it. He will look for some kind of camaraderie somewhere. This is called identification.

If the person has leadership he will build that "ethnic identification" into a bigger group until it begins to threaten the other groups. In our particular models, I want to quote the report of the Filipino Caucus in 1975 to the Los Angeles Missionary Society which shows this kind of growth process as follows:

Starting from 4 participating churches in 1972, we have moved to 8 participating churches where Filipino membership are found. From 2 Filipino ministers serving the limited environs of Los Angeles, we have now 5 serving as far as Riverside, Long Beach and Los Angeles District. The San Diego District has also been touched in 1975 by various missionary thrusts and hopefully will develop to become Caucus members in 1976. From about 89 families in 1972, we have now an

active membership of about 300 families in all churches. In 1975 alone our various churches have added half of this growth which in terms of membership potential, would be around 3,000 people. 5

It is easy to see that this kind of situation will arise only where the strategy of compromise and integration or pluralism are employed. Where segregation is sought from the beginning the problem is precisely sought to be avoided. When a minority begins to grow, the majority is threatened with loss of authority. The leadership seek to close the loopholes and begin to become uneasy.

Attitude, prejudice, and racism

Social attitudes oftentimes carry with them built-in prejudices and racism.

An attitude, like most variables of center interest to psychology, is not an observable entity. Rather it is an underlying construct whose nature must be inferred. It is usually operationalized verbally either through a response to an attitude statement, a reaction to a projective technique, or a completion of a word-association or incomplete-sentence measure. 6

The various components of attitude are built from infancy by the various social factors surrounding the

5 Filipino Caucus Annual Report to The Los Angeles District Missionary and Church Extension Society, 1975.

6 Lawrence S. Wrightsman, Social Psychology in the Seventies (Monterey, CA: Brooks/Cole, 1972), p. 258.

family, community, education, and the general society.

Prejudice and discrimination, while often related, are different concepts. Prejudice refers to an attitude; discrimination refers to behavior. Racism is harder to pinpoint; it can be considered a subset of attitude toward racial groups. ⁷

Since every individual will differ in attitude particularly in a cosmopolitan city there should be little fear of a uniform reaction. If this attitude of prejudice is expressed by an insignificant number of people without leadership or power based in a church, it can easily be survived by by-passing it.

George D. Kelsey says that the racist denies himself and his victim the wholeness of person.

To the racist consciousness, man are always "black men" "Aryans," and "Jews". All men exist as parts of collective wholes and their identities inhere in these collective wholes. A person is not a whole within a community; he is a part of a homogenized mass. The whole person, possessing self-identity, is unknown to the racist consciousness because the ground of being is not God, the universal ground, but the race form of particularity. ⁸

But where the leadership express this discriminatory attitude it becomes a serious problem. This seldom happens because where the attitude is present in the beginning the minority is never given a chance to grow.

⁷ Ibid., p. 263.

⁸ George D. Kelsey, Racism and the Christian Understanding of Man (New York: Charles Scribner's Sons, 1965), p. 69.

This is more evident in bigger churches but tend to disappear in churches with declining membership.

Love and Reconciliation

The minority experiments on various American churches. They are in a constant search for a meaningful acceptance. Where a church exhibits racism, the minority shies away. It begins to grow where some kind of genuine acceptance is experienced. This can only happen where the leadership of the church is acceptable to a minority renewal.

The minister, the Chairman of the Administrative Board, and the Council on Ministries are pivotal people who decide oftentimes the direction of the minority.

The basic church responses is rejection or acceptance and there is no prediction which attitude a church will take. At a meeting of the Metropolitan Urban Mission last November 1975, a black delegate told of a church in the Bay area of Los Angeles which had passed its chance for renewal. In 1971 blacks went to church without encouragement from the congregation. In 1973 a group of Japanese started to use the facilities of the church also without encouragement. In 1974 a group of Filipinos also started to fellowship with the said congregation getting the same reaction. Three times the church had a chance to

be revived but never saw the vision. Today the church has dwindled to 30 elderly people and looks to the future in despair for some kind of survival. Three times in a period of three years it could have adopted a strategy for renewal but it never did!

I have watched with fascination the synthesis of racism. A black or brown is unable to enter an institution, not even a church without being identified. His color betrays him. From the moment he enters the door of the church, the chemical and psychological reactions start to build.

But a white immigrant from other European countries is usually free from this reaction. He is an immigrant actually, but he is white and the color of his skin makes his entry a little easier. He might not have the same diction as the California resident has, but usually nobody questions him. An American from another state may have also a different diction but he can pass the test. A black man may have more perfect diction than a white man - yet he is discriminated against. The brown-skinned man may also speak good grammatical English but may lapse in pronunciation which will be used against him. An American-Indian who once owned this country may also speak the best American diction, but because he is not exactly white, he will suffer the discrimination. These are some of the problems of discrimination many minorities are unable to understand.

Oftentimes, I discover the white people in Christian churches discriminating against Asians and other minorities, are not American born but are also immigrants from other European countries. His white-skin gives him the feeling he has the license to discriminate. 9

Segregation on the basis of color or race is wicked thing because it penalizes a person for being what God has made him and for conditions over which he has no control. If one were segregated because of ignorance, he could learn and change the situation. If one were segregated because of poverty, he could work and improve his economic status. If he were segregated because of uncleanness, he could bathe and become acceptable. But if one is segregated and stigmatized because of his race, he is penalized for something that he cannot change. And to do this is tantamount to saying to God, "You made a mistake, God, when you made people of different races and colors." Segregation based on color and race is great sin. It is not only a sin against man, it is a sin against God. 10

Communication and Cultural Values

When President Abraham Lincoln ended slavery, the process of educational and cultural reevaluation should have also started. The values taught to the children of the incoming generation also produced the brand of individual prejudice of a nation which results in such actions

9 Personal observation as Associate Minister at Echo Park United Methodist Church, Los Angeles.

10 Benjamin E. Mays, Seeking to be Christian in Race Relations (New York: Friendship Press, 1964), p. 47.

as racism, colonialism, and other superior-inferior relationship.

Laws may be passed to enforce integration but if the social attitude of people rejects them, they will continue to frustrate the law of man and of God in order to perpetuate their false assumptions. In an experiment by psychologists, it was discovered that those "who were given only one-sided argument would distrust a presentation that had failed to include opposing arguments and would be stimulated to rehearse their own position to seek new ways of supporting it." 11

I still remember some events during the start of the second world war. I was a child of 10 years old when Pearl Harbor was bombed. The newspapers which were dominated by American interests intensified a propaganda campaign of the cruelties and brutalities of the Japanese. The Filipinos were so scared of the Japanese that the sight of them was a source of fear. On the contrary the goodness and benevolence of the United States was so incessantly proclaimed that no amount of propaganda could change the Filipinos. Inevitably, the Japanese became enraged with the Filipino attitude of resistance at every level that

11 Arthur R. Coben, Attitude Change and Social Influence (New York: Basic Books, 1964), p. 3.

they started to act with the cruelty they were pictured. The one-sided effect of communication was so powerful in creating fear and hatred. Ten years after the war the Philippines became an independent nation. The newspapers were placed under more independent ownership and could now publish world news in objective fashion. It was safer for a Japanese to walk the streets of Manila than it was for an American after all the propaganda and prejudice have been eliminated.

Racial prejudice does not exist as a matter of instinct. I have seen children play with black and brown children without any feeling of color discrimination. But when the cultural values begin to come in, the white child begins to discriminate. Martin Luther King, Jr. declared that imperishable dream for all minorities when he said, "I dream of that day when men shall not be judged by the pigmentation of their skin but by the caliber of their character."

The liberation of the mind of the racist will only come if communication gives an equal treatment of the ills and progress of society.

Dean and Rosen in "A Manual of Intergroup Relations" make the following important propositions for solving problems of communication.

- 1) Sustained interaction between majority and minority

is essential if the lines of communication and understanding necessary for an effective intergroup relations program are to be established;

- 2) Persons inexperienced in intergroup relations frequently alienate minority persons with whom they wish to be friendly by inadvertently expressing themselves in the language of prejudice;
- 3) Intergroup understanding is impeded by ignoring individual and group differences and treating all persons as though they were alike. 12

The non-violent and passive revolution advocated by Ghandi in the earlier 20th century and reenacted by Martin Luther King, Jr. in the later part of the 20th century demonstrates this kind of revolution to challenge and free the imprisoned and prejudiced mind of man. Both men were disciples of God. Indeed, the church can learn no less from the revolution of the cross where Jesus proclaimed salvation and liberation to a world in bondage to sin. Jesus proved that the suffering of the Divine is a liberating force to any man who has known the compassion of Jesus greater than the power of the man-made sword and violence.

The task of the minority, as Jesus was a minority

12 J.P. Dean & Alex Rosen, A Manual of Intergroup Relations (Chicago: University of Chicago Press, 1965), pp. 7; 10 & 19.

during His time, is not to challenge the system through the same corrupt practices and weapons, but to advocate for the coming of the Kingdom of God to the hearts of all men.

"More progress in better human relations has come about through these methods. 13

White racism is so pronounced a phenomena in most Christian churches that it has been the object of church strategy. The Methodist church has a continuing seminar or dialogue to combat this deplorable attitude by many church members.

For most white Americans, the orientation used to interpret the racial situation has not understand whites to be the problem. We have been taught that America was the great melting pot and any blockage of blacks from entering the mainstream was not white unwillingness but black inability. Our old white orientation interprets blacks, not whites, as the problem. This is reinforced by conflicting black demands and increasing militancy. Blacks don't know what they want, the orientation tells us, and they are using immoral means to achieve whatever it is they are after. 14

I think this is the same attitude exhibited toward all other minorities. Until this white attitude is changed, to look at another man from a different race or color as a child of God no less valuable, than any other human being, the obfuscating atmosphere in a church will not disappear.

13 Mays, p. 101.

14 Robert W. Terry, For Whites Only (Grand Rapids: Erdmans, 1965), p. 25.

Chapter 6

STRATEGY OF CHANGE

The mandate to change has both social and theological imperatives. Without a change for the better a society or institution stagnates and dies. The mandate to change is addressed to all people and institutions. It is addressed both to the majority and the minority. It is addressed to the church and the unchurched.

Man becomes depraved in sin and God sought to change him. The Old Testament prophet Isaiah called people to change. Repentance is the biblical term; to change from the old to the new nature. "Come let us reason together, says the Lord; though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool." (Isaiah 1:18)

This is a plea for people to change. Salvation was predicated on man's capacity to change. The Prophet Jeremiah used the example of the Ethiopian and the leopard to challenge man to change from his evil ways. "Can the Ethiopian change his skin or the leopard his spots? Then also you can do good who are accustomed to do evil. " (Jeremiah 13:23)

Jesus came to change the world. He called for

repentance. "I tell you, No; but unless you repent you will all likewise perish." (Luke 13:3)

Peter speaks of the Christian being born anew. "You have been born anew, not of perishable seed but of imperishable, through the living and abiding words of God." (I Peter 1:33)

To these changes in all spheres of life's activity, the Asian minorities have devised models or strategies to enable them to survive. Some are copied from other minority group particularly the Black and Mexican-Americans. Each ethnic minority moves where it would be easier to grow as an ethnic group.

Social Change

Society and the secular life is a constant search for change. Erwin L. Leuker writes on the nature of change.

An old proverb states: "The times change, and we change with them." In the past, change was often regarded as being little more than adjustment to environment. Today we realize that man, in the process of changing his world, is changing himself. He experiences change in his thought, attitudes, and physical existence. He thinks differently of the economy of his life (preparatory, productive, retirement years) from decade to decade. Parents are frustrated because their collegiate sons seem not the least concerned about "making a living". People in the United States depend much more on food concentrates, antibiotics, and "test tube" creations than they did 10 years ago. The demands on arm and leg muscles decrease from year to year, so that man thinks increasingly of muscular

use as exercise rather than work. 1

The challenge would be to seek for changes both in social and religious structures where it can be accomplished without destroying the group. How is change facilitated?

Change Agents

This is a term popularized by Lyle E. Schaller author of a book bearing that title. Although we have determined the strategies of various minorities, the agent of change must be identified. It seems futile for minority empowerment process to wait for the establishment to initiate this change.

Either he will let the process of change be subject to the mercy of the establishment or dominant power without a time-table, or he will stand up to be counted as an agent of change and, therefore, hasten the direction of the church towards viable ministries in changing times, changing people, changing needs and changing priorities.

Mays pursues this rather frankly by stating that: "The leadership necessary for successful desegregation of communities has seldom come from white ministers and their

1 Erwin L. Leuker, Change and Church (St. Louis: Concordia, 1969), p. 17.

congregations, and it is hardly likely to come from them in the future. In the main that leadership will come from men and women who represent other organizations, even though they may incidentally be members of churches." 2

Prefacing his book, Schaller quotes Nicolo Machiavelli, "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things. 3 This phrase best describes the problem a minority faces as it presses for a change of relationship within the context of an American church or society.

Leadership Change

Is it possible for a growing minority to wait for the inevitable numerical superiority of the minority by using the argument of the "majority rule" move when that time has come to change the church leadership?

Rosewood United Methodist Church has experimented with this. The English congregation, which combines Filipino, American, and other minorities, had a minister who saw this as the direction of church renewal. He moved

2 Mays, p. 77.

3 Lyle E. Schaller, The Change Agents (Nashville: Abingdon Press, 1972), p. 1.

slowly to put the leadership of the church such as the Chairmanship of the Board, Council on Ministries, Finance, Lay Leader and Treasurer, and Church School Superintendency in the hands of the Filipinos. The result was that the American leadership took flight from the church. Those who remained do not have the capacity for leadership and have remained in order to continue to challenge every direction of change.

Sympathy and Empathy

The agent of change must be aware of the normal behavioral reaction of people who are challenged and caught in the arena of change. Schaller believes that "most of these responses can be placed in any of four categories - neutral, negative, affirmative, or counterproductive." ⁴

Schaller warns the agent of change to be aware of these categories of responses. He will then be in a better position to understand it and to respond to it. As a change agent I have used these two responses and have felt quite successful in my personal encounter with the hostile attitudes and feelings of others. To sympathize is to feel or share the feeling of another person. Sympathy is

⁴ Ibid., p. 69.

best reflected in the sharing of feelings for bereavement or loss of a love one or possession. Generally, this connotes a previous relationship. We read about sickness and death and suffering everyday but it strikes little feeling at all. But let the news be about a friend you know, or a place you have lived before, and suddenly something different comes in. Because a relationship had once existed, you feel sympathy for the tragedy.

But when one experiences a hostile feeling or response or reaction from another person the better response is empathy. I have used this to advantage. When church members in an American church are threatened by the growing influx of minorities to the church, they experience a fear of loss, and they react with hostility.

Rosewood United Methodist Church is a case in point. When the various key positions were filled with Filipinos, a group began to show or exhibit hostile attitudes to the changes going on. During one administrative board meeting, the growing Korean congregation continued to insist on segregation because of the language problem. Any kind of compromise proposed to let the group members develop an integrated church found negative response from the Korean group. Worse, there was a plan to have the growing Korean congregation use the main sanctuary being used by American congregation, and to build a smaller building for the

American congregation.

The classic example of failure to anticipate the hostile response of the American group is the following statement made by an American. "If we were to go to your country in Korea, do you think we can worship in one of your churches and after discovering that we cannot understand Korean, petition that your minister speak the English language and later on drive out all the Korean members so we can worship in English?

The key word is empathy. It is a refined feeling or understanding of another's attitude and behavior by putting oneself in the place of the other person. I have discovered that by using empathy I am better able to understand the response of hostility. I simply ask the question, "Would I act the same if it happens to me? I always come out answering positively. In most cases I realized I felt even worse!

With that I can treat the other person with compassion and help him to get over his negative feeling. I sincerely believe empathy is the best response to group problems both in church and outside the church.

"Virtually all of the strategies employed in the effort to improve group relations can be placed under one of the following headings:

- 1) Formal educational methods;
- 2) Contact and acquaintance programs;

- 3) Group retraining devices;
- 4) Mass Media;
- 5) Legislation;
- 6) Individual psychotherapy." 5

These factors can be adopted by change agents in church strategies. In fact the book was really developed by Gordon W. Allport under the direction of Herbert L. Seaman of the Commission on Educational Organization of Christians and Jews in a continuing effort to find means of lessening the tensions between Christians and Jews.

At Echo Park United Methodist Church we have adopted many of the formulae mentioned in Allport's book with success. In the area of education, we have celebrated once a year a "Filipino Sunday" where we exhibit the various talents of Filipinos in singing and preaching, culminating in a luncheon where a cultural program follows. Filipino food is served during the luncheon. Various exhibits of Filipino arts and crafts also serve to demonstrate the capacity of Filipino artists and producers. This is an informal kind of education.

More recently a task force on curriculum was formed by the Ethnic Planning & Strategy Department to enable minorities to device and develop curriculum materials

5 Gordon W. Allport, The Resolution of Intergroup Tensions (New York: National Conference of Christians and Jews, 1952), p. 11.

which will have a special orientation to minority experiences.

The contact and acquaintance methods have been the most powerful tool we have discovered in hastening a pluralistic church. Allport makes this powerful statement: "Prejudice tends to diminish whenever members of different groups meet on terms of equal status in the pursuit of common objectives." 6

He supports this by findings such as:

- 1) White soldiers who have fought side by side with Negro troops in combat are much more favorable to Negroes than one white soldier who has not had this experience.
- 2) White collar employees in a government office who had known Negroes on the job with status equal to their own were more favorably disposed than those who have not.
- 3) White people who live in integrated housing units with Negroes or close neighbors are more favorable to Negroes.
- 4) Closer intellectual and social contact between college students and Negro life in Harlem resulted in gains in tolerance. 7

6 Ibid., p. 21

7 Ibid.

Adopted to a church setting, we have done the following in this are:

- 1) Join the morning worship;
- 2) Join in coffee fellowship;
- 3) Become active participants in church leadership.
Some 17 Filipinos hold important leadership functions to a ratio of 22 Americans;
- 4) Endeavor to go to an American home once a month for Bible study;
- 5) Involve the Americans in the Bible study at Filipino homes;
- 6) Started a "Married Couples Fellowship" with about 7 American couples and 8 Filipino couples as a social fellowship once a month;
- 7) The leadership of "Methodist Men" is divided equally: the President is a Filipino, Vice-President is American, Secretary, a Filipino and the Treasurer, an American. The membership is about equally divided;
- 8) The youth group is combined American-Filipino with 15 Filipinos and 2 Americans. The Adviser is an American pastor. The Youth Sunday School has an American teacher;
- 9) The children's department has equal representation of American and Filipino teachers. The Church

School Superintendent is a Filipino.

The contact and acquaintance method is the most powerful tool that minorities and Americans can develop to move into a more cohesive and wholistic church. Through this method the other strategies we have mentioned earlier are also covered unconsciously such as group retraining and mass media.

Allport concludes that since the problem is many-sided, there is no sovereign formula nor any single method so effective that it should command one primary allegiance. He proposes "many small attacks from many directions that can have large commulative effects." 8

To this suggestion can be classified the potlucks, coffee hours, and informal fellowship of the various groups. The shaking of hands, the smile, the touching gesture, the prayer concerns, the coming together for joint services on special Sundays with language groups all help to make a large commulative effect.

8 Ibid., p. 40.

Chapter 7

LAY AND MINISTERIAL LEADERSHIP

One cannot discuss empowerment in changing communities and churches without moving into the area of leadership. There are pitfalls and problems and these are what every minority should watch out for. The demarcation line between empowering, subservient, and vested interest or dictatorial leadership is often difficult to determine. When there are few members to deal with, there are also few problems. But when a minority begins to grow, the problems also begin to appear. The change agent must be aware of this or anticipate this if he is to respond adequately.

Honor and esteem are always sought after even in church situations. Leadership emerges as the membership grows and oftentimes the choice of leadership is the pivotal process. I think leadership, both lay and ministerial, can be categorized in 3 areas: (1) Empowering unselfish leadership, (2) Subservient or vested interest, (3) Dictatorial one-man leadership.

Empowering unselfish leadership

This is the leadership that seeks change for the

good of the group. An individual might have his own feeling and ideas but he shares this with the groups and moves from a basis of at least majority support.

Subservient or vested interest leadership

This is visible in every institution. When a person has some vested interest he is afraid to displease the powers that be. He moves with utmost care and often manipulates the concerns of the group in accordance with the wishes and desires of the dominant group.

Dictatorial one-man leadership

A dictatorial one-man leadership often betrays a kind of inferiority complex and sense of inadequacy. The person is unable to communicate. When his views are contradicted, he insists on his own ideas despite the attitudes and feelings of the group. He uses high-sounding technical words to mesmerize his audience but really gets no results. This is often a destructive process and yet it is usually mistaken for an empowering leadership.

A group often move or stand still on the basis of leadership. Where leadership creates hostility and has no regard for the majority, it is, in the language of Shallor, a counterproductive element. The minority groups are plagued with this leadership. Only when the group recog-

nizes this and is able to remove this psuedo-leadership is the group able to move. Seifert and Clinebell identify three kinds of leadership: laissez-faire, authoritarian, and democratic. 1

The most difficult area for a minority to penetrate is the system. In the Methodist Church, every emerging minority agonizes over its having to penetrate the system. The same problems encountered by professionals in other fields, such as medicine, law, engineering, etc, are present in the ministry; indeed they are sometimes worse.

The empowering process of a minority is hampered by this problem. Seminary education and church experience in other countries are not accepted without question in this jurisdiction. Ministerial empowerment continue to be the critical problem for minorities. The growing Korean group seeks in vain for empowerment of their ministers. The recent report of the consultation on the Ethnic Minority Local Church in the United Methodist Church as adopted by the General Council on Ministries in St. Louis, Missouri, December, 1975 articulates on these needs as follows:

- 1) It has no power through the established units of the Church to regulate, determine or pursue lines of action basic to its growth and the emergent needs of its constituency.
- 2) It is hampered in its efforts to recruit new people to the ministry. Inadequate resource in education and training or irrelevant courses of training in local church ministry contribute to this difficulty.

- 3) It is judged by standards (e.g. numbers) that tend to demean the importance of its work and negate its potential representation in matters of policy and decision making.
- 4) Ministers are sent into ethnic minority communities without proper orientation or training in the culture and mores of the community thus alienating, even further, the population needed to sustain the local church.
- 5) Although terminology has changed, the ethnic minority church, in most instances, is still treated as an object of mission by the church at large and suffers in many ways from this identification.
- 6) The ethnic minority church is "the Church" and is essential to the advancement and growth of the local ethnic community in its religious life. In its own right, it has its own distinct ministry to the ethnic minority community and should have the power authority, control and recognition consonant with that status. 2

On the basis of these problems the ethnic minority churches must look for common strategies. Only a strong coalition and shared strategies will bring the minority empowerment process in the church nearer to its goals.

The hierarchy of the system must understand this process not as a challenge to the powers of the existing dominant church but as a matter of asserting the love of God which frees us from all conformity to a tradition or system in all areas of life. Only as free men are we able to express our uniqueness as children of God, and are

2 Ethnic Minority Consultation Report Local Church in the United Methodist Church, (St. Louis; 1975).

able to transmit that liberating wholeness of the transcendent power. The libertarian touchstone of this nation must welcome this minority assertion as a refreshing wind of growth to the American churches. "Judgment has come on the church because we have not been concerned about people becoming fulfilled as people able to communicate, and love, and become involved, and risk, and discover potentialities." 3

Conflict As A Uniting Force

With the various problems and strategies we have discussed, it will be impossible not to examine the kind of crisis that will confront the pluralistic church. A crisis can destroy as well as build the people affected by it. Seifert defines conflict as a competitive process in which each party attempts to establish a position that is significantly incompatible with the desire of the other.

Everyday conflict arises even in a non-pluralistic church. Some are minor and are easily forgotten but others grow into sharp controversies, oftentimes threatening to destroy the conflicting groups.

Some example of these conflicts I have experienced

3 Bruce Larsen, Bridges To A New Church (Nashville: Tidings, 1971), p. 19.

at Echo Park United Methodist Church are as follows:

- 1) Time dimension. Americans are prompt while Filipinos tend not to be considerate of the time.

Resolution: Filipino and other ethnic minorities must learn to be on time. Resolve in favor of promptness because it appears to be the desirable universal trait to be established.

- 2) Frankness and politeness. Most Americans tend to be frank and honest in their feelings even if they sometimes would hurt a person. Most Asians would tend to be polite rather than hurt another's feeling.

Resolution: Frankness and honesty have their good values even if they sometimes would hurt. The Filipinos have to learn to say "no" with sincerity and be respected for that. To say "no" is not to be critical but honest to oneself. It is dishonest to say "yes" and not to comply with commitments.

- 3) Annoyance. The average American would be annoyed if something unexpected happens. For instance, popping up suddenly without calling first; transferring a furniture without getting proper permission even if it is to be used for a more valuable purpose, and a child who should be in the nursery cries inside the sanctuary during the service.

Resolution: A pluralistic congregation must learn to respect each other as long as the demands are reasonable. The above demands of the American values are reasonable and need to be respected where Americans are involved.

- 4) Cultural problems. Our American minister was divorced by his wife. When it was announced, the normal American accepted the divorce as a way of life. The Asian sense of value "least desires" this situation. No divorce is allowed in the Philippines. This is one example of a deeper conflict.

Resolution: The Committee on Filipino Affairs met to dialogue with the minister. The following resolution came out: That on the particular issue of a "divorced minister", our cultural background and orientation, as well as Christian sensibilities and beliefs, would least desire the situation. But looking into our present strategy with the minister, without prejudice to personal individual feelings of some people the majority believes we must resolve the issue on its individual merit without looking into the matter of blame. We are satisfied that there is no moral issue involved and we have decided to live with the ethical problem by considering the greater cause of unity of the church and the man-

date of love, forgiveness, and reconciliation taught to us by Jesus.

- 5) Ethical & moral dilemmas. The youth group is predominantly Filipino. About 16 Filipinos and 3 Americans constitute the group. One American girl has been seen kissing openly around the church premises. Some Filipino youth and Filipino parents disapproved this kind of open personal relationship.

Resolution: The cultural and ethical values are in conflict. Some Filipino girls are probably doing the same clandestinely. One has been seen kissing in public. To allow it may mean tolerance and would affect Filipino parents. To prohibit it will be some kind of unwarranted intervention. It is a volatile question. Dialogue has to continue to find an acceptable solution to all. 4

Conflict is necessary. "Love often must express itself in honest confrontation which creates conflict. Under some circumstances this may even be the best way to help other person." 5

4 Resolution, Committee on Filipino Affairs, Echo Park United Methodist Church.

5 Seifert and Clinebell, p. 167.

There are pitfalls in every conflict and they should be avoided. It does not promote and produce an ultimate growth. Large-scale conflict tends to destroy future strategies as they become irritants all through the way. "On the other hand, within the realities of actual existence, conflict performs certain important positive functions. It becomes a constructive process contributing to personal growth. Conflict is important for establishing ego identity and autonomy for the full differentiation of the individual from the rest of the world. We perceive ourselves more deeply and clearly when we see what it is we are not over against. Realistically manageable tensions contribute to a productive life. Anything outside a man's established field of order comes as a threat to that order. Yet, as the earlier chapter on growth indicated, personal development comes only through discriminating adoption of painfully novel elements. To shield a person or a church from tension and controversy is to confirm it in conformity and rigid mediocrity." 6

Comparative Growth

A review of the Filipino groups in mixed or integrated congregations indicate an interesting pattern of

6 Ibid.

growth as follows:

<u>Rosewood UMC</u>	<u>Echo Park UMC</u>	<u>L.A. First UMC</u>
1971 - 3 members	2 members	2 members
1972 - 5 "	3 "	3 "
1973 - 10 "	6 "	5 "
1974 - 20 "	12 "	10 "
1975 - 30 "	24 "	20 "

These are churches where a Filipino staff works as an Associate Minister. The number indicates family members, and a normal family would have an average of 5 members including children. Multiplied by this ratio, Rosewood would have around 150 ethnic membership growth, Echo Park 125, and L.A. First about 100. Most of these churches started to get paid ethnic staff or associate minister in 1973.

On the other churches where Filipino groups are also found but without a Filipino paid staff the following growth ratio appears:

<u>Wilmington UMC</u>	<u>Wilshire UMC</u>	<u>Venice UMC</u>
1971 - 10 members	2 members	2 members
1972 - 18 "	3 "	3 "
1973 - 14 "	4 "	4 "
1974 - 15 "	5 "	5 "
1975 - 15 "	5 "	6 "

An analysis will show that the growth ratio is low when churches with ethnic congregation do not move to hire

an ethnic paid staff. Wilmington United Methodist Church had a Filipino minister from 1963-69 and grew faster during these years but slowed down when an American minister was assigned replacing the Filipino minister in 1970. While some of the Filipino members stayed, their numbers remained steady in the subsequent years.

There is no doubt that from this comparative evidence of growth, it is desirable to have an ethnic paid staff to help in the process where an ethnic group is found in a changing community to begin to move into American churches.

Chapter 8

FUNCTION OF CAUCUSES AND COALITIONS

We have discussed so far the strategy for empowerment of minorities in individual churches. It is addressed to the general membership in various churches as they face and try to survive the problems and tensions in a multicultural and pluralistic church in transition. We have shared valuable experiences both in pain and in joy, indicated behavioral patterns and responses that will enable a timid minority and a dominant majority to exist and survive together in love and mutual respect. There is evidence that properly employed, and with patience and stable leadership some churches will survive. Rosewood United Methodist Church in Los Angeles is definitely an ethnic church if all the minorities in the church are counted. But even in the basically English-speaking service, the Filipinos and other minorities have overcome numerically the whites. At Echo Park United Methodist Church, the same situation exists. If the trend continues, even the Filipinos alone would have caught up with the Americans in the English-speaking congregation. In another 3 years Wilmington United Methodist Church will be in the same proportion.

Out of these individual church strategies, the minority must find other resources to affirm and strengthen

each other. They discovered that they were not in one church alone. Others were also facing the same problems of language, identity, racism, acceptance, cultural as well as social, ethical and educational disparities. If the minority churches or groups have to have greater power, they must be able to get the attention of the power structure. As a group grows they also begin to look for ministerial leadership. They realize from little incidents that the sensitivities exhibited by a white minister may not always be relevant to their cultural heritage and they cause a lot of pain and distress. The best example is in the area of counseling. In cases where young people are involved particularly in the area of sexual behavior or related matters, the American minister tend to be permissive in his outlook. Educated and trained under American values, he or she invariably would advice for independence when a youth is 18 or above even if the issue is not yet marriage. One 21 year old Filipino girl approached an American minister in one of the churches where Filipino minorities worshiped. She was having trouble with the mother who, as an Asian, imposed a more rigid parental discipline and expectation in the behavior of the girl. The immediate advice of the American minister is for the girl to live independently. The girl was a nurse and she was the sole support of the family. The minister even took the

pain of arranging the place. To an American view point, this was possibly a perfect advice. But he forgot to consider the sensitivities of the mother and the whole gamut of Filipino customs and heritage that as long as a child is single, he or she stays with the family. As early as 30 years ago even marriage does not automatically emancipate a son or daughter from family ties, but recently it has been more or less accepted by the more educated Filipino families that it is best to live independently after marriage. But before marriage, to live alone is still taboo, more so if you are a girl. The community looks with disfavor and suspicion upon a girl living alone in her own apartment. She will be subjected to all kind of gossip which will make it unbearable for her to stay in the community. Lacking in this cultural sensitivity, the American-oriented advice we have mentioned earlier resulted in the loss of membership of the family. Finally the mother found the girl and succeeded in convincing the girl to return, but never again would they set foot in the church. The mother condemned the American pastor, probably unfairly, but no amount of visitation would bring the family back to the church.

Even if the Filipinos and other minorities would be able to solve the language barrier slowly, they will have to struggle with their cultural expectation, and this is a

more difficult area to surmount. Without minority ministers, the minority who are able to worship in the English service with the Americans will continue to suffer this problem. The American pastor sets his own policies. He may try hard to readjust to some cultural needs, but he will never be able to be completely at ease. He is caught in the middle also trying to convince the critical American audience that there is a way to solve all these little conflicts. It is never an easy way.

Where does the growing ethnic group look for solution? It is argued that if the future of the church is in the minority, then somehow Filipino ministers must have to be trained to take over the ministerial leadership of the church once the minority has become the majority in all areas. This can only be done by uniting together and addressing these concerns to the power structure. This is where the caucuses were born. It is a new invention, but it has worked out beautifully. Before we go into the function of caucuses, it may be well to know what constitutes an ethnic church, and who are considered ethnic within the American definition.

The Ethnic Minority Church

By Methodist definition, the ethnic minority church are all non-white people and all those who do not come

originally from the United States and do not speak the English language. Under the first category are the blacks and the native American-Indians. Although they speak the English language because their color is not white so they are labeled among the ethnic minority. Under the second category are people who came from other countries whether white or non-white but do not speak the English language. Thus people from Latin-America and Spanish-speaking countries may be white but because they do not speak the English language, they are categorized as ethnic minority. To this classification belongs most of the Hispanic-American groups. The Mexican-Americans, although oftentimes included in this classification have emerged as a distinct group because, although they speak Spanish, their color is not white. Of course most Asians whose color is brown or yellow are also considered ethnic minority.

Under this strange categorization of color and language, the following constitute the ethnic minority church in the Methodist Church: Blacks, Native American-Indians, Hispanic-American and Mexican-Americans and Asian-Americans. How does the ethnic churches stand today? The Methodist church is said to have the greatest group of ethnic membership in the United States. Battling for recognition, the Inter-Ethnic Caucus Coalition released the following facts to the Methodist general conference meeting

at Portland, Oregon,

1. That the average salary of ministers in the Oklahoma Indian Missionary Conference is less than \$5,000.00 a year?
2. That there has been a 500 per cent increase in immigrants from the Philippines in the last decade and, not a single new congregation serving the Filipino people has been established in the period?
3. That nearly half of all Black pastors are 55 years of age and older? This is a critical recruitment challenge.
4. That over 35 new Korean congregations need immediate assistance, but have pledged to become self-sustaining within 5 years. And that Korean immigrants in the U.S. have increased by 800 per cent in the last 10 years.
5. Giving: That for the one Ethnic group for which there is data (Black United Methodists), the statistical report on giving to all caucuses came to \$25,134,710.00 in 1975. This is in churches with 50% percent or more Black members. Statistics for other ethnic groups are not compiled.
6. That there has been no Japanese-American ministers recruited from the United Methodist family in the last 20 years. ¹

Responding to this, the General Council on Ministries, in a report to the General Conference, said that the committee believes that the Report on Ethnic Minority churches sound a new call for churchwide evangelistic effort to increase the number of ethnic minority people as

¹ Fact Sheet issued by the Inter-Ethnic Coalitions of the United Methodist Church, Portland, Oregon, May 4, 1976.

members of the United Methodist Church, calling it to account and atone for the errors and omissions of the past by accepting the challenge through World Service Giving, that will increase the vitality and strength of the Ethnic Minority Local Church as a truly identifiable, inclusive part of the United Methodist Church. 2

Scoring the urgency of the crisis in the ethnic minority, Bishop James Thomas, representing the Council on Bishops of the United Methodist Church, referred to this as follows:

If the enormous problems of world hunger seem too vast for concrete action, the urgent problems of ethnic minorities give this General Conference ample opportunities for creative programs that can begin upon adjournment. For example, the ethnic-minority membership of the church is decreasing faster than the total membership. Its ministers are getting older, and its ranks are rapidly depleting. The opportunities for the growth and development of ethnic minority ministers have not been encouraging enough to claim the attention of some of the most able youth. 3

Basically the goals have remained the same. From the proliferation of ethnic minority churches they have to be able to share the decision process of leadership if the ultimate membership of ethnic churches have to find meaning in their search for Christian unity amidst the diver-

2 Ibid.

3 Bishop James S. Thomas, "The Episcopal Address", Daily Christian Advocate (April 27, 1976), 193-194.

sity of cultural and other barriers. Through the caucuses the ethnic membership proposes to make known their needs so that the powers may respond with relevance. In brief the ethnic caucuses want to enable the conference structure to help and nurture this group, not by telling them how to do things, but by helping them find their needs in the beginning and, in the process of growth, allow them to become a part of a wholistic church.

In 1976, the United Methodist Reporter describe the new strategy of caucuses at the General Conference in Portland.

Caucuses -- those boisterous, unofficial special interest church groups that chanted, marched or carried signs to command attention at recent General Conferences -- have changed tactics.

The 'n' words for caucus style this year is "strategies". Strategies for 10 caucuses here include submitting advance legislation, watch-dogging it through legislative committee, "fighting fire", button-holing delegates, providing informational briefings and newsletters.... 4

In five years time the Caucuses have shown powerful gains compared to the last 20 years. In the Southern California-Arizona Annual Conference the ethnic minorities are visible in the church structure. The bishop is a black, two district superintendents are minorities and a good

⁴ Sharon Milke, "Caucuses assume lower profile" United Methodist Reporter (May 7, 1976), 3.

number of blacks hold responsible positions in the church hierarchy. Several ethnic pastors of various minority churches are senior or associate ministers.

Caucus Strategies

The caucuses are not really old. Born sometime in 1971, they have become powerful forces at annual conferences. California, particularly, has the distinct privilege of experiencing the impact of minority caucuses because of the many minorities within each boundary. In 1972 the News Pulse conducted a samplig of ethnic caucuses in the Southern California-Arizona Annual Conference as to its primordial purposes. Here are the answers then at that time:

Asian-American -- The purpose of the Asian-American caucus is very simple. We were at the point of being unable to communicate to the Annual Conference or the Council of Bishops or the general boards of our church, so we decide to formally consolidate our thinking and try to articulate our needs to the church. - Peter Chen, Chairman, Asian-American Caucus.

Latin-American -- The Latin-American Caucus wants to discard the age-old missionary concept that prevails in our churches and we want to have our own leaders emerge. We want to contribute to the conference; we want to be an asset. - Cliff Aguilar, Chairman, Latin-American Caucus.

Black Caucus -- First the purpose is to build a spirit of solidarity; second, to support the participation of blacks in leadership responsibilities in the Annual Conference and the general church; third to channel resources of the conference and the general church to meet the needs of the black community; fourth

to assist blacks to exercise control of the institutions within the black community; fifth to seek to assist in development of educational materials to ministers to develop appreciation among blacks for heritage, also to relate the education materials of the United Methodist Church in a relevant way to their needs; and finally to provide counsel and information to administrator of church programs. " 5 Matt Jefferson Black Caucus.

Viewed from the above discussions it can easily be seen that the basic purposes of the caucuses are for communication, advocacy, and empowerment, as well as sharing in the leadership process and to make the conference aware and more sensitive to the needs of the ethnic minority. Commenting on the caucus strategies the News Pulse further stated:

In 1971, they successfully helped upset tradition in the election of delegates to the church's general and jurisdictional conferences, and in 1972 they are focussing attention on the election of bishops. In addition they are forming definite plans of action such diverse subjects as conference budgets, needs of ethnic minorities and regional church interests. 6

In the Northwest Pacific Annual Conference of the United Methodist Church in America, the bishop is of an Asian descent and one Filipino has been designated District Superintendent. Some conferences have responded in good measure where it is needed. When is one considered an

5 Interview on "Asian-American Caucus" News Pulse (February, 1972), 3.

6 Ibid., 1.

ethnic church? No doubt where the ethnics are the majority such as the Blacks and some Hispanic churches, it is an ethnic church. Where the segregation model is employed and recognized, it is at the outset an ethnic church. But where the models of integration, pluralism and co-existence are employed, the church may be one in transition. Where the membership growth has come only from the ethnic minority group without a reasonable share from the other group originally comprising the church, the ethnic work has to be recognized.

Change of Strategy

The ethnic minorities agree on the following goals to combat local church crises that has emerged through the years.

1. Recruitment of ethnic ministry beyond present or anticipated vacancies;
2. Development of education and seminary training related to ethnic ministry needs and practices;
3. Inclusion and enhancement of ethnic ritual and tradition in minority churches and the UMC as a whole;
4. Development of new forms of evangelism integrating effective strategies of the past;
5. Increase of visibility and representation of ethnic minorities on church boards and agencies;
6. Intentional recruitment of lay men, women and youth for church leadership at all levels;

7. Work for greater inter-ethnic accord;
8. Utilize ethnic minority churches in implementing hunger and other projects affecting ethnic communities. 7

From the strategy of confrontation and demonstrations in 1971 the ethnic caucuses in 1975 have simmered down to a more solidifying coalition work for an inclusive pluralistic church. They began to realize that only by uniting together in what is called as "common solutions" to "shared problems and goals" can they invite more attention from the power structure of the American church.

They have moved for the establishment of an inclusive church which they defined as "the diverse constituency of the United Methodist Church which offers a unique opportunity for realizing a genuine inclusive, racially and ethnically pluralistic fellowship. A culturally pluralistic church is a richer church, and that strengthening the ethnic components will strengthen the total church."

"This strategy would lead the ethnic minority to seek a funding for \$20,000.000.00 in the next quadrennium. The General Conference in 1976 at Portland, Oregon approved this through various funding formulaes from the world service fund and advance specials." 8

7 Sharon Mielke "Minorities adopt a united front" United Methodist Reporter (November 28, 1975), 3.

8 "Reporting of the General Council on Finance and Administration", Daily Christian Advocate (May 5, 1976), 671.

Experiences of Ethnic Leaders

For purposes of this dissertation I interviewed most of the ethnic leaders of this conference and the Northwest Pacific Conference. There is no doubt that Bishop Charles Golden of the Southern California-Arizona Annual Conference is for the ethnic church. The theme of the Southern California-Arizona Annual Conference in 1975 highlighted pluralism for the first time. Although the minorities were baffled with the additional adjective "integrity" added to pluralism, it was no doubt the first conscious effort of the conference to recognize the ethnic contribution to the church. By and large I believe Bishop Golden has done a fairly successful job and has been accepted by the white church.

Bishop Wilbur Choy is the first Asian bishop ever elected in the United States. He serves the Northwest Pacific jurisdiction. I had the chance to interview him and he found that the basic "fear of ethnic acceptance is more in the imagination of church leadership but has essentially found the ordinary member of a white congregation more open to other races." 9

He found his transition to the office of bishop

9 Personal interview with Bishop Wilbur Choy, Portland, Oregon, April 30, 1976.

cushioned after serving 3 years as district superintendent. He was pastor of a Chinese church for 16 years before his election to the bishop's office. His earlier contact with the church made it an easy transition. He believes in an open strategy, but refuses to choose between integration or co-existence to segregation. If language ministry is the better alternative it can start that way.

Bishop Paul Locke Granadosin of the Philippines is the only sitting bishop of the United Methodist Church in the Philippines and the Philippine Annual Conference is still a part of the American United Methodist Church. He had the opportunity to go all over the United States and observe the situation of various Filipino congregations and also to be involved in strategies for ministerial empowerment through transfers of ministers.

He believes that it is unwise and impractical to put up a Filipino church with a particular dialect as pulpit language for the following reason: (1) It will be divisive in character because the Philippines has about 15 major dialects and 70 minor dialects; (2) It will deny the pluralistic nature of the church and therefore close the membership and concerns of the church to nourishing input and contribution of other people; (3) When a minority leaves the country of his birth to immigrate into another country, he leaves behind the wholeness of his own nation-

ality and culture, and must be prepared to dialogue, integrate and live in mutual compromise with the culture of the host country. 10

The Rev. George Y. Nishikawa, District Superintendent of the Los Angeles District, is of Japanese descent. He believes in allowing the caucuses to find their own directions but always working for an ultimate pluralistic model. His acceptance as an ethnic minority started with some kind of skepticism but opened ultimately into a whole-some acceptance as he demonstrated his personal capacity to handle tensions and conflicts in churches. He brought a dimension of freshness into a position considered by many people as representing the establishment and therefore, looked upon with some kind of fear and misgivings. He turned the position into a bridge of empowerment. 11

The Rev. Elias Galvan is a typical minority who rose to a position of leadership. In 1964 he started as Assistant Minister at Asbury United Methodist Church, Los Angeles while acting at the same time as East Los Angeles Coordinator. In 1976 he moved as one of the ministers of All-Nations United Methodist Church. English was used as the

10 Interview with Bishop Paul L. Granadosin of the Philippine Annual Conference, Portland, Oregon.

11 Interview with Rev. George Y. Nishikawa, L.A. District Superintendent. (March 6, 1976)

pulpit language in a congregation of about 30 Blacks and 90 Spanish.

In 1970 he finished his doctorate degree at the School of Theology at Claremont. In 1971 he became the first Director of Ethnic Planning and Strategy Department of the United Methodist Church. Finally in 1974, he was appointed District Superintendent of the Santa Barbara District.

All assignments prior to the district superintendency were some kind of ethnic minority assignment and he had little trouble adjusting to the sensibilities of the congregation. The District Superintendency put him into association with about 48 white churches in his district, and 4 other ethnic churches.

He admitted he had misgiving in the beginning as he heard feedbacks from some white leadership on his ethnic minority background. He survived this by: (1) Not wasting his time listening to rumors and idle talks; (2) Remaining open all the time to the district and while he was not afraid to expose his conviction on a given issue, he allowed dialogue to become a part of the strategy; (3) Doing the best he can as his training and experiences enabled him to respond in good faith. 12

12 Interview with Dr. Elias Galvan, District Superintendent Santa Barbara District, Southern California-Arizona Annual Conference.

Galvan, however, believes that, as far as the Mexican-American cultural sensibilities are concerned, the Mexican-American should be allowed to worship as a Spanish speaking group. He believes in worship as part of a cultural experience. Considering that more people speak Spanish in the whole world and the big growing Spanish-speaking groups in the United States, this is an argument worthy of consideration. In the Los Angeles area for example, probably one third of the residents will be Spanish-speaking by 1980. This ratio is not true to the Asian groups. Therefore, Spanish will probably have to be considered second official church language in a more realistic planning of a pluralistic church.

Rev. Stanley de Pano, new superintendent-designate of the Tacoma District, Pacific Northwest Annual Conference started a church in 1965 at Seattle, Washington, called the Fellowship United Methodist Church. With about 35 members he built a new church and accepted about 140 active members. Sixteen are Blacks, eight white and the rest Filipinos.

He makes the following interesting observation, having struggled to build a church from the beginning.

1. The blacks find it easier to identify with Filipinos or other minorities than the white. (This option is shared by Dr. Elias Galvan, D.S. Santa Barbara District)

2. Even if English is used, but where the basic original membership is ethnic, there is general reluctance for the white to come.
3. On the empowerment process of ministerial leadership, he believes exposure of the ethnic pastor to the district, conference and national level organizations, as well as community outreach gives him greater visibility and recognition. 13

The Rev. Lloyd Wake, minister at Glide United Methodist Church in San Francisco and Chairperson of the Asian-American Federation of the Western Jurisdiction of the Methodist Church, is of Japanese heritage. His church has a unique ministry. It has a black minister and an Asian and American ministers who serve as part time. It is what the community needs and what people need that is important. If you are able to determine this need the church can respond with relevance. Despite the ethnic dominance in the ministerial leadership, 60 per cent of the membership of the church remained white, the rest an amalgamation of blacks, Asians and Hispanic. 14

Diane Moats, present Director of Ethnic Planning and Strategy Department of the United Methodist Church,

13 Interview with Rev. Stanley de Pano, Minister Fellowship United Methodist Church, Seattle, Washington.

14 Interview with Rev. Lloyd Wake, Minister Glide United Methodist Church, San Francisco, California.

proposes a new term in ethnic church definition. She coined the "ministry of presence" and defines it as follows:

Loosely defined, and it ought to be loosely defined because of its experimental nature, a Ministry of Presence is an attempt to make personnel and economic resources available to an ethnic community with the purpose of developing a ministry which effectively communicates with residents, develops credibility, and begins to meet the needs of the community residents with the ultimate goal of facilitating the creating of a worshiping congregation which is in the tradition of the United Methodist Church.

This definition assumes several elements.

- 1) A ministry of presence is experimental, thus flexible and ready to adjust to emerging needs of the area where it is located.
- 2) It is ready to try new approaches to worship and administration which are indigenous to the community. Thus it is open to other religious and cultural traditions.
- 3) It emphasizes community (ethnic) participation in the development of ministry to insure ownership, relevance, and local support.
- 4) It assumes that the groups involved in the experiment will collect data that will provide tools for future congregational development projects among minorities. ¹⁵

The Rev. Vivencio L. Vinluan is one of the Filipino ministers serving in the Southern California-Arizona Annual Conference. He is assigned to a mixed Filipino-American congregation at Los Angeles First United Methodist Church.

¹⁵ Diane Moats, "Ministries of Presence", Congregational Development - A Look To The Future (February 21, 1976), pp. 6-7.

He was former Chairman of the Filipino Caucus and is presently Vice-Chairman and heads the "Issues, Strategy and Project Committee. In a survey recently conducted by his committee, the following conclusions were proposed:

In view of the results of the survey, and the fact made implicit that there is a broad-based support for the development of more vigorous ministry with and for Filipinos in this area, by then, we must conclude that there is an honest desire to move from a relationship; effecting a transition from dormancy and passiveness, into a faith that is alive and vibrant in its awareness of grace. 16

Vinluan believes that the sensibilities of a unique culture of people will always seek a rationale for cultural identity even in a church situation. To this end that relationship as equal partners both by the congregation and the ministerial staff must forever be in the consciousness of the Filipino leadership if it has to find a meaningful spiritual growth. This relationship has to be emphasized either in a segregated model or in a co-existence or pluralistic model.

Rev. Esteban C. Calma came to Rosewood United Methodist Church in Los Angeles as Associate Minister after many years of successful ministry in the Philippines. He believes that a Filipino congregation under a Filipino minister and controlled by Filipino leadership is the best

16 Issues, Strategies and Project Committee, Filipino Caucus, "Filipino-American and The Church" Report. (May 25, 1976)

model to propel the momentum of growth of a minority group. There will always be problems of divergent views on every important issue in a joint congregation with various nationality. The oneness can come in the sharing of facilities and other cultural and social activities, but the planning and growth of every particular minority is best served when the leadership both lay and ministerial, is vested in that group. The togetherness in a mixed congregation is a figment of the imagination that is almost an impossible dream because every group will always tend to sustain its own heritage and cultural values despite occasion accommodations. 17

Opinions of American Minister with Minority Groups

I felt that the opinions of ethnic ministers and leaders alone in the search for a viable model of empowerment of the minority may be a little partial. I sought the concerns of three American ministers who serve a variegated minority congregation in the greater Los Angeles area particularly the Samoans, Koreans and Filipinos.

The Rev. Don R. Boyd, senior minister at Los Angeles First United Methodist Church, is a believer of the

17 Conversation with Rev. Esteban C. Calma, Associate Minister, Rosewood United Methodist Church, Los Angeles, California.

pluralistic and integrated church where it is viable. His church has about 85 Filipinos who worship with the English congregation. The Korean group has a Korean language service, but joint communion, coffee hours and socials are starting points of relationship. The nursery is integrated. As some Koreans become knowledgeable in English they become powerful bridges of relationship toward an all inclusive church. It may take a long time but it is worth the risk, and even the pain and tension that the strategy may engender sometimes than to have a mere "tenancy" relationship. By tenancy relationship is meant mere use of the facility without the bridging of spiritual relationship. Tenancy relationship brings people into equal sharing of facilities, but destroys the more important view of Christian brotherhood. 17

The Rev. Richard P. Edgar was formerly minister of Rosewood United Methodist Church in Los Angeles, hailed by the conference as the best example of a pluralistic church. He now heads Metropolitan Urban Mission of the Southern California-Arizona Annual Conference which monitors and helps in the social action program of many minority groups. He looks back at the Rosewood experiment as still a good

17 Conversation with Rev. Don R. Boyd, Senior Minister, Los Angeles First United Methodist, Los Angeles, California (January 11, 1976).

model but feels that "communication gap" created the single biggest ingredient in the confrontation and misunderstanding of the "parish concept". Minority groups were allowed to form their own working church structure under the discipline, such as the Administrative Board and other commissions and committee, but united under the umbrella of a parish concept for common decisions particularly the use of facilities and other shared strategies.

The breakage of communication between ethnic groups created a situation where the Korean and English congregations began to be in confrontation. Soon the other minorities had to be polarized in the conflict of policies which became more difficult to resolve. He feels that better communication could have avoided these conflicts. 18

The Rev. Burley R. Howe is senior minister of Echo Park United Methodist Church. He ministers to an American-Filipino congregation and Korean group which holds a separate Korean language service. The integrated church is his view of a minority empowerment. He has a wide experience particularly with Filipino independent churches, but knew of no successful segregated church except for the "Iglesia ni Cristo" (Church of Christ) which has an ultra

18 Conversation with Rev. Richard P. Edgar, Coordinator Metropolitan Urban Mission, Los Angeles, April 12, 1975.

nationalistic segregated model. But even then this has remained unable to really spread to other areas. He feels many disadvantages in a segregated model such as increased financial burden, difficult community relationship with the host country, restriction of ministerial growth and experiences and other related sociological problems of a sequestered minority. The more enriching experience is the inclusive and pluralistic model. This has been well demonstrated by the growth that is happening at Echo Park United Methodist Church through a partnership in churchmanship of all people. The key to a successful co-existent model is "openness" and the willingness to learn and profit from each other even painfully at times. Involvement of all parties as much as possible in leadership and major decision-making process contribute to a faster bridging of relationship. This would include not only spiritual but consciously social and cultural intermingling of events and activities. 19

19 Conversation with Rev. Burley R. Howe, Senior Minister, Echo Park United Methodist Church, Los Angeles.

Chapter 9

PLURALISM OR CO-EXISTENCE AS A VIABLE MODEL

After going over the various models of minority strategies and hearing from ethnic minority leaders, we must be able to find the most practical model that all minorities can adopt. I would be naive to proclaim the solution. The problem will continue to be there. But once the areas of tension have been pinpointed, we can move with some kind of assurance. It is best as we draw to a conclusion to look back at the models we have described in various ethnic minority churches, and list the pros and cons of each model. By this process we can reach a more reasonable conclusion.

The five models can really be assigned into two basic categories. One is the formation of a new or segregated congregation starting only with minority components and using either language service or English as a pulpit medium. The other is to grow or join with existing congregations and to work within the structure of said group in a joint or pluralistic endeavor.

Segregated

- 1) It can have direction of its own spiritual growth with lesser pain and tension than an integrated church.

- 2) Its cultural identity and other valuable national heritage can be preserved without difficulty.
- 3) A more meaningful fellowship can emerge out of common sharing of personal needs and problems.
- 4) Independence always can draw out more commitment and the best out of members through justifiable group pride.
- 5) The problem of language and communication can be avoided.

Pluralistic or co-existence

- 1) The interaction of different cultures, while painful at times, produces finally a healing process and a more authentic church experience.
- 2) National identity and culture can continue to be preserved even in a pluralistic setting with enriching input from other cultures.
- 3) It allows a diminishing church and a small but growing minority to pull each other's resources to nourish back a church into a viable existence.
- 4) By using facilities and resources together, financial needs and other problems are lessened than for a small congregation to struggle building a new church under limited resources.
- 5) Ethnic ministerial leadership can grow within a

pluralistic church with lesser technical problems of conference admission.

By looking at the columns on advantages between segregated and a pluralistic church one would also be able to see the disadvantages of both strategies.

The basic reason for a segregated church is to affirm cultural identity, and probably, language barrier. Language barrier does not exist for blacks and native Americans. I had the privilege of worshiping at the Yuma Indian Mission in Arizona last February 1976 as part of my research in this dissertation project, and the service is basically the same as any American church. Subsequently we shared lunch with the congregation and the food served was also typically American. (Hamburger, beef loaf, baked potatoes and etc.)

Many independent small Filipino congregations use English and the ritual follows the denominational line. I see absolutely no reason why sincere effort at integration will not work whether the church starts as a minority concern or as a growing minority in an established American church.

Both the Korean, Chinese and Japanese congregations will have to maintain a language ministry at the beginning, but in the long run if the members have to make America their country, they have to strategize to be conversant in the English language because the problem will continue to

nag them in the areas of employment, education and socialization. If the present generation is incapable of this transition the incoming new generation who will perforce be educated by the American public or private schools will demand this kind of adjustment. The national language will not be totally forgotten. They will continue to be taught as a second language as part of the cultural heritage of the minority. The keeping of this kind of language should be encouraged and sensitivity to valuable cultural heritage must be kept alive among minorities.

Spanish-speaking groups have a unique situation in that about half of the world's population speak the Spanish language. Due to the large numerical number of Spanish-speaking immigrants from Mexico, Latin-American countries and Cuba, the Spanish language will probably, be an exception. It will continue to be adapted in appropriate cases as a second official language in the church.

This strategy of pluralism will have to be adapted in any instance where permanency of residency in the United States is a part of the objective.

Exponents of segregation would be interested to know that the U.S. Army has launched a mandatory program to teach German language to soldiers stationed in Germany. Under a new setting an environment, the Americans have discovered that a "knowledge of German is indispensable to

better community relations as well as important operationally." 1

Happiness and success will always have to be related to an understanding of the language of the host country from the sociological standpoint. In a church relationship where the American church has to be involved, an immigrant group will always have to struggle with the language problem. The experience of most minorities bear out the difficulty of a purely language ministry. This is not a peculiar American demand, but will have to be a problem to surmount by any minority trying to establish a meaningful relationship with the host country. The Americans have to do this kind of accomodation in Germany.

1 Hubert Erb, "American soldier - to speak German" Oregonian (May 4, 1976), 34.

Chapter 10

CONCLUSION

View of The Future

We have looked at the problems confronting the city churches in changing communities. The technological changes we have mentioned is basically an American creation. The immigration dilemma arising from the influx of people from various cultures and nations was an American choice. The United States has the biggest immigrant group in the whole world. Its immigrant policies continue to build the immigrant group. One of every 4 persons in this country is an immigrant from another place.

The needs for cultural, economic and religious adjustments will continue to be a major concern of this immigrant society. It is a compliment to this nation that despite its own problems, many people all over the world would choose to live in its libertarian atmosphere if given the chance. As it celebrate its bicentennial year, it does so, conscious of the pluralistic society that lives within each confines, bringing with them varied dreams and expectations from their own cultures.

The church no less can awaken to this diversity and work to find strength in what many Christians call "unity

in diversity". The strategies we have cited are difficult ones, involving, as they do, rooted values of divergent people. Yet the Christian church and people are committed to the values set by a Man who walked by the shores of Galilee thousands of years ago. These Christian values were meant to be the common denominator in the search of peoples and nations for peace and reconciliation! Time is changing but God is unchanging. We view the future pregnant with hopes that the church response will be equal to Christ's demands.

Christ came to change the world

The message of salvation and redemption is a message of hope. Jesus came also into a world lost in sin. He came to challenge men to look not at the values set by society but by the love of God. He challenged the segregation of the Jews and the Gentiles by declaring the brotherhood of all men under the fatherhood of one God. The price oftentimes one must pay to advocate a change is a high one. But no greater consolation awaits the agent of change than the beatitude Jesus taught: "Blessed are you when men revile and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad for your reward is great in heaven, for so men persecuted the prophets who were before you." (Mathew 5:11)

Hope or Despair

The liberation of the mind is a difficult process. It will demand patience and endurance. People worship racism as a greater faith. Indeed Christ is the answer. The mind of the racist is imprisoned in prejudice. It is not able to think in terms of the love of Jesus.

Alfred T. Davies in "The Pulpit Speaks on Race" looks at this as follows:

A part of the problem is prejudice, which simply means prejudgment. All of us prejudge. That means thing or another. Most of us, like it or not, would have to join Charles Lamb in his confession. "For myself," he said, "Earthbound and fettered to the scene of my activities, I confess that I do feel the differences of mankind, national and individual... I am, in plainer words, a bundle of prejudices." If you'll forgive me - all we, like lamb, have gone astray." 1

Davies proposes the following strategies: Education, Dialogue, Political action, Law and Love.

The minorities must initiate the call for change. Fortunately for the Christian church, there will always be people, a few of them to begin with, who have known the love of God in their own little ways. How they caught that glimmer of love for the humanity of other people usually began outside the church. Let me give some example of these little ingredients of a liberated mind.

1 Alfred T. Daview, The Pulpit Speaks on Race (New York: Harper & Row, 1965), p. 16.

- a) Americans who have had higher educational attainment and therefore would be more broadminded;
- b) Those who have experienced the love of other people. This will usually apply to people who have traveled abroad;
- c) Those who have the chance to get involved in minority programs or projects;
- d) Those whose family have married ethnic minorities of their relative;
- e) Those who are "real children of God."

There is a good number of them in a typical American church. They will constitute valuable allies in the liberation process of the whole congregation. As one uses the strategies of Davies for education, dialogue, political action, law and love, one will need to involve his allies, for unless they stand by ones side much time will be wasted.

In the two churches I served, the strategy worked. Starting with a few Filipinos I found a loving pastor and a few loving members. That was enough to make a beginning. When the mind is freed from false assumption and prejudice, it becomes liberated to accept the love of God. Will D. Campbell speaks on this issue as follows:

When the church excludes those who come crying for inclusion, confessing their sins, professing belief in the Lordship of Christ; when it views fellow believers through human categories and classification, it is denying its nature. For the church, by nature, is inclusive and corporate. One cannot say, "I will live in fellowship with all who believe in the same Lord as I, provided they do not come from Philadelphia." Being from Philadelphia, being a white man or a Negro, is a human category, and, following the apostle Paul, "from now on... we regard no one from a human point of view"

(II Cor. 5:16). There is now only one category for those who are Christ's, and we cannot arbitrarily do otherwise. Race is a human category and is not one of the questions the church asks. Therefore, when we speak about the race of a fellow Christian, explicitly or implicitly, we are not being true to our nature as Christ People. 2

Gains of The Minority

In the Southern California-Arizona Annual Conference, the gains of the ethnic minority in the last 5 years are noticeable. The Bishop of the United Methodist Church in this area is a minority. In five years time since the strategy of the Caucuses started, the Asian, the Black and the Hispanic group have continued to be heard. Two ethnic minority District Superintendents, one Asian-American and one Spanish-American sit in the cabinet. The Director of Ethnic Planning & Strategy Department, a native American-Indian is an active advocate of minority empowerment.

Celebration not Demonstration or Competition

Most American ministers believe that the key to a successful integration process in a pluralistic model is to celebrate the diversity of all people. Because God allowed this diversity to come into being it should be accepted as part of God's revelation. A group should avoid demonstrat-

2 Will D. Campbell, Race and The Renewal of The Church (Philadelphia: Westminster Press, 1972), p. 11.

ing that its members are better than the other. This can only create cleavage and unnecessary suspicion. All activities should be geared to a participation of all groups as much as possible.

Another important lesson in a pluralistic model is to avoid "inflammatory statements". Where it can serve no useful purpose but only to raise antagonism it should be avoided. Trust and love should be employed at all times to achieve a more genuine interblending of peoples and culture.

The Methodist Church has put the ethnic church and its concerns as an urgent priority in the next quadrennium. The General Conference meeting at Portland, Oregon in April 1976, had adopted the theme for the next quadrennium, "Committed to Christ - called to Change," and use St. Paul's injunction in Roman 12:2, "Do not be conformed, but be transformed," for its biblical basis. ³

The all-inclusive church should have cause to celebrate, not for a victory achieved since in this kind of process there should neither be victors nor vanquished, but because the love of God has finally started to come among us. The church has once more become channels of life,

³ Daily Christian Advocate, May 3, 1976), 393.

wholeness, freedom, joy and fulfillment. 4

In this kind of pluralism in love, the Filipino Caucus is empowering eight churches in the greater Los Angeles area whose cascading decline in membership would have reached proportions beyond redemption without this nourishing input. The other Asian groups have also continued to nourish slowly the spiritual needs of the migrant people. The Japanese have two churches in Los Angeles and is moving to create a new church in Orange County. The Koreans have continued to grow with new Korean congregations worshiping with American churches or having their own language service. The Chinese has one church but is growing fast. The Blacks and the Mexican-American minorities will continue to lead in the empowerment process. Every minority should be supportive of the political struggles of other minorities because every victory or concession will undeniably be shared one way or the other, by other minorities.

Freedom to Worship God

The strategy is to allow the ethnic groups to move in the direction they want to make in the beginning. If this will be achieved by a language service, then let them

4 Bruce Larson, Bridges to a New Church (Nashville: Tidings, 1971), p. 19.

start a language service. Those who choose to begin with an English service, either as a separate or an integrated one, should be allowed to grow in that concept. We can do so without recrimination, aware that our own diversity has its one uniting goal. To seek for a universal language is an impossible one. Los Angeles would be different without Chinatown, Little Tokyo, and other minority cultural enrichment. We want to see that all-inclusive church enriched by the contribution of religion, cultures, and valuable heritages interpreted by other ethnic groups as God gave them the light to see.

There is an attempt by all persons to give shape and content to the rich lives of the transcendent. Here is the starting point of the life of all individuals. Theologies arises out of a cultural context; they are promulgated by means of culture; and they change because of changes in the cultural experiences. Theology cannot be separated from the community it represents. Only the Native American church can change the spiritual concepts of its communities. The Native Americans must continue to develop the spiritual values as they have been handed down through tradition from their forefathers. These spiritual values must be developed within each Native American community. God is the center of the Christian life while Jesus Christ remains the mediator. Here the Native Americans related to both persons as belonging to the Trinity. 5

The New Church

The new church of the future has already began. It

5 Ethnic Minority Consultation, Report Local Church in the United Methodist Church. (St. Louis: 1975), p. 14.

can be the same people, but liberated from all kinds of prejudices they can begin to fill that cup of Christian brotherhood in the fulness of God's love.

I see it as a church reinvigorated by the power of the Holy Spirit. It shall come about not by a violent physical clash but by the surrendering of pride and the forgiveness of sin and the reconciliation of animosities of all people. I see it as a church still looking at Jesus of Nazareth and following His commandments as reinterpreted by the Christian church in each teaching, doctrine, and liturgy. I see it as a church interested in people and not religion.

I see that church in this country as white and black and brown and red, as they celebrate together the coming of the Kingdom of God to the hearts of men.

I see it as a church not only for the youth but also for the old. I see it as the fulfillment of God's love that "whosoever believe in Him should not perish but have everlasting life". (John 3:16) I see it as a liberated church not afraid to live in faith, to risk, to love and to care.

It will be like a river muddled by years and years of pollution, dirt and waste, unable no longer to sustain aquatic life which was its natural purpose of creation, cleaned and reclaimed, and finally flowing with clear and nourishing water. The whole creation can take a bath in it

again, and celebrate in joy because that which was useless and dead was alive again! This is the church of the future.

The church will be "that institution within which true humanness is really made possible, and it ought to function as the leaven that will make human life in the world." 6

The consensus of ethnic leaders who have traveled this path to reach a position of leadership in the last five years, affirm this thesis.

⁶ Joseph C. Hough, Jr. Black Power and White Protestants (London: Oxford University Press, 1968), p. 14.

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PERSONAL INTERVIEWS

Abesamis, Romeo M. Chairman, Filipino Caucus & Lay Leader, Rosewood United Methodist Church, Los Angeles, California.

Ancheta, Juan, Minister, Oakland United Methodist Church San Jose, California (April 28, 1976).

Boyd Don, R., Senior Minister, Los Angeles First United Methodist Church, Los Angeles, California (January 11, 1976).

Calma, Esteban C., Associate Minister, Rosewood United Methodist Church, Los Angeles, California.

Choy, Wilbur (Bishop) Northwest Pacific Annual Conference, The United Methodist Church (Portland, Oregon, April 30, 1976).

Edgar, Richard P. Coordinator, Metropolitan Urban Mission The Southern California-Arizona Annual Conference.

Fujita, Jonathan, Associate Minister, Centenary United Methodist Church, Los Angeles, California.

Galvan, Elias, District Superintendent, Santa Barbara District Southern California-Arizona Annual Conference.

Granadosin, Paul Locke (Bishop) Philippine Annual Conference, Los Angeles, California (November, 1975).

Howe, Burley R. Minister, Echo Park United Methodist Church, Los Angeles, California.

Nishikawa, George Y., District Superintendent, Los Angeles District, Southern California-Arizona Annual Conference (March 6, 1976).

Pano, Stanley de, Minister, Fellowship United Methodist Church, Seattle, Washington (April 30, 1976).

Woon, Kyo Lee, Associate Minister, L.A. First Korean United Methodist Church, Los Angeles (December 26, 1975).

Wake, Lloyd, Minister, Glide United Methodist Church and Chaprperson, Asian-American Federation, Western Jurisdiction The United Methodist Church)Portland, Oregon, April 30, 1976)